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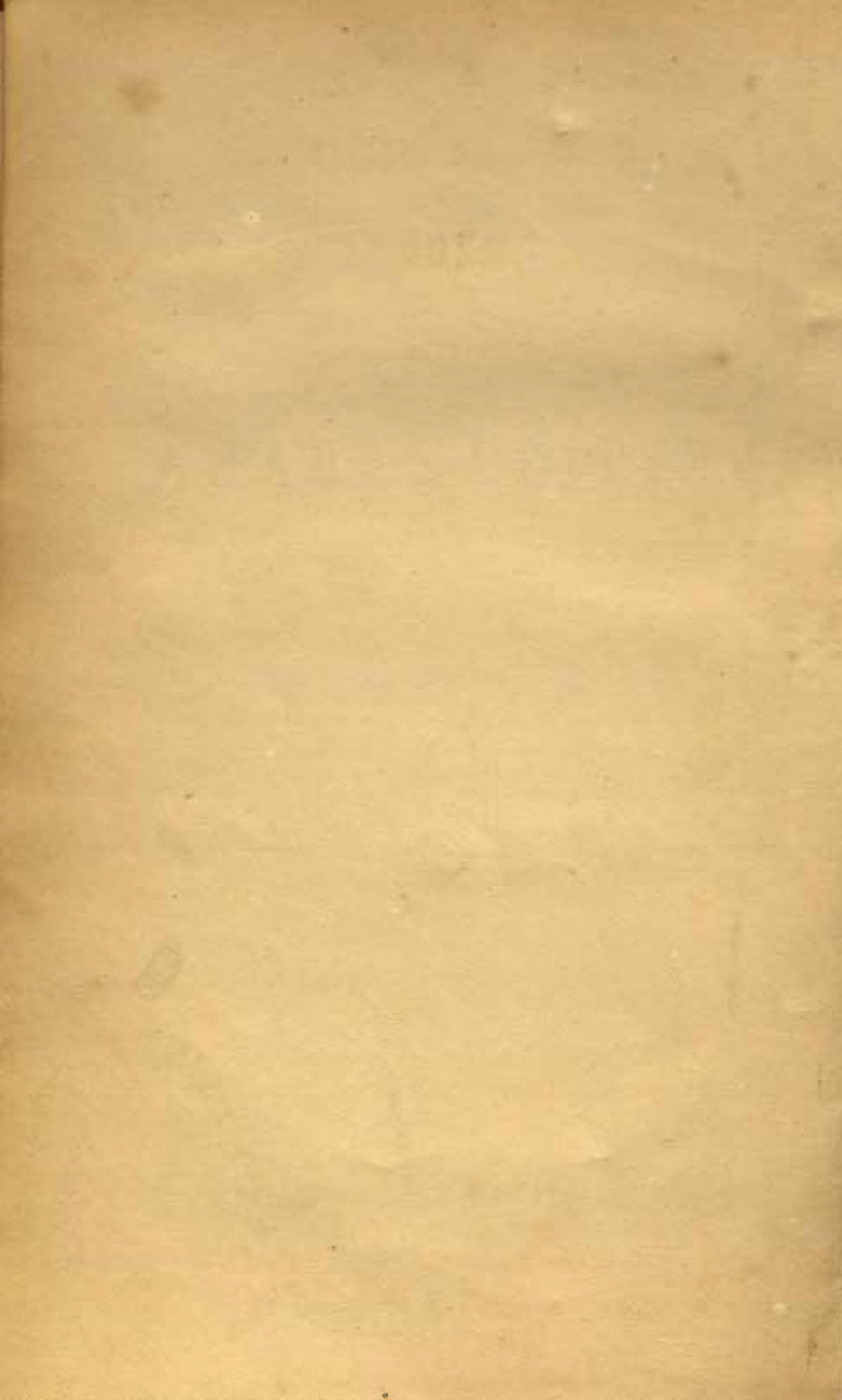
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THE

# NETTI-PAKARANA

*of Kaccāyana*

WITH

EXTRACTS FROM DHAMMAPĀLA'S  
COMMENTARY

EDITED BY

PROF. E. HARDY, PH.D., D.D.

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## ABBREVIATIONS<sup>1</sup>.

### 1. Canonical Books.

- A. — Aṅguttara-Nikāya.  
B. — Buddhavaṃsa.  
C. — Cariyā-Piṭaka.  
D. — Dīgha-Nikāya.  
Dhp. — Dhammapada.  
Dh. S. — Dhamma-Saṅgaṇi.  
It. — Itivuttaka.  
Jāt. — Jātaka.  
Kh. P. — Khuddaka-Pāṭha.  
K. V. — Kathā-Vatthu.  
M. — Majjhima-Nikāya.  
M. P. S. — Mahā-Parinibbāna-Sutta.  
P. P. — Puggala-Paññatti.  
P. V. — Peta-Vatthu.  
S. — Saṃyutta-Nikāya.  
S. N. — Sutta-Nipāta.  
Thag. — Thera-Gāthā.  
Thig. — Therī-Gāthā.  
Ud. — Udāna.  
Vin. — Vinaya.  
V. V. — Vimāna-Vatthu.

### 2. Other Books.

- Asl. — Attha-Sālinī.  
K. V. A. — Kathā-Vatthu-Aṭṭhakathā.  
G. V. — Gandha-Vaṃsa.  
Jin. — Jinālaṃkāra.  
Dhp. A. — Dhammapada-Aṭṭhakathā.  
Dīp. — Dīpavaṃsa.  
Man. — Manoratha-Pūraṇī.

<sup>1</sup> For Pali books, read the suggestions by Professor Rhys Davids in J. P. T. S. 1896, p. 102 sqq.



- Mil. — Milinda-Paṭṭha.  
 Nett. — Netti-Pakarāṇa.  
 Nett. A. — Netti-Pakarāṇa-Aṭṭhakathā.  
 Peṭ. — Peṭakopadesa.  
 Sad. S. — Saddhamma-Saṃgaha.  
 Sās. — Sāsana-Vaṃsa.  
 Sum. — Sumaṅgala-Vilāsinī.  
 Vis. M. — Visuddhi-Magga.  
 Lal. — Lalitavistara.  
 Mhv. — Mahāvasta.  
 MBh. — Mahābhārata.  
 S. B. E. — Sacred Books of the East.  
 J. P. T. S. — Journal of the Pali Text Society.  
 J. R. A. S. — Journal of the Royal Asiatic Society.  
 Z. D. M. G. — Zeitschrift der deutschen Morgenländischen Gesellschaft.

## CORRECTIONS AND ADDITIONS.

- p. 2, l. 12 fr. b. add *sukhasaṇṇā* after *suhassāṇā*.  
 p. 11, l. 6 fr. b. read *sukke*.  
 p. 13, l. 12 fr. b. delete the full stop after *tī*.  
 p. 20, l. 13 fr. b. cp. A. II, p. 210.  
 p. 38, l. 5 fr. t. put a full stop after *pahiyyati*.  
 p. 54, l. 3 fr. t. join *adhipaṇṇā* and *sikkhā*.  
 p. 128, l. 1 fr. t. read *saṃkilesabhāgiyaṃ*.  
 p. 194, l. 6 fr. t. separate *nayanti* and *tāyā*.

## INTRODUCTION.

The *Netti-pakarana*, also called *Netti-gandha*, or simply *Netti*, i. e. the treatise or the book on 'Leading', to wit

\* For this rendering of the title of our work, see below p.194. The word *netti* mostly occurs in *tapparisa*-compounds, e. g. in *bhavanetti*, *āhāranetti*, *dhammanetti*, and *buddhanetti*. In one instance *netti* is used in a *bahubbhi*, viz. *netticchinnassa bhikkhuno* (Ud. p. 46; It. p. 94), and here the word has the secondary meaning of 'rope', 'cord' (cp. W. Subhūti, A Complete Index to the *Abhidhānappadīpikā*, s. v. *bhavanetti*), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning *netti* signifies the action of leading. Both meanings concur in *bhavanetti* and *āhāranetti*, which ultimately assumed the meaning of 'desire' or 'lust'. *Bhavanetti* (e. g. Dh. S. 1059. 1136. 1230) is the leading to existence as well as that by which this leading is effected, to wit *taṇhā*. For *taṇhā* leads men to existence, and by *taṇhā* they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus *bhavanetti* is used as a synonym of *taṇhā* (see *Abhidhānapp.* No. 162), and in *Nett. A.* (fol. *nā*, obv., third line) *bhavanetti* (on p. 166, l. 9 fr. b.) is declared to be *bhavābhavanāyanaśamatthā taṇhā-rajju*. *Āhāranetti*, which is known to me only from It. p. 37 (*āhāranettippabbhavaṃ*), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of *taṇhā*. In *dhammanetti* (Mil. p. 328) and *buddhanetti* (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by *nayati*, *neti*, and *netti*, but designates the instrumentality. *Dhammanetti* (cp. also *dhammanettri*, Mhv. II, p. 357, 5; III, p. 234, 12. 17) means leading as performed by the Law, and *buddhanetti*, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as

to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa<sup>1</sup>. But although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text<sup>2</sup> which is to be found in each of the three MSS. used for the present edition the *Netti* is said to have been preached to the Brethren by Mahākaccāyana; whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (*mūlasaṃgīti*). A similar statement is made in the Commentary<sup>3</sup> and in the Sub-Commentary<sup>4</sup> (*ṭīkā*) to the *Netti*. Moreover, the name of Mahākaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the *Paṭiniddesa*, where the doctrines uttered briefly in the *Niddesa* are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the *Netti*. In a passage of the Commentary<sup>5</sup> we are told that

rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the *Śikṣāsamuccaya* by Śāntideva (ed. by Professor Bendall), p. 88, l. 14 *saddharmanetrām* occurs, for which the editor (in the Additional Notes) proposes to read *netram*. I may here mention also the compound *bhagavannettika* (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. <sup>1</sup> Sum. I, p. 17; Asl. p. 18. <sup>2</sup> See p. 193.

<sup>3</sup> See p. X. <sup>4</sup> The *ṭīkā* (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (*pakāraṇa*), adorned with the *hāra-naya-paṭṭhāna* (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (*dhammasaṃvappanā*) by the name of *Dhammanetti*". Thus it (the exposition) received its name. <sup>5</sup> See p. 194.



v. 3 of the *Saṃgaha* as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the *Netti*. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the *Sāsanavamsadīpa* ('Lamp of the history of the Doctrine') by the Thera Vimalasāra, who completed his poem A. B. 2423 (A. D. 1880)<sup>1</sup>. In v. 1193 of it a Commentary on the *Netti*<sup>2</sup> is ascribed to Dhammapāla, and this Dhammapāla is stated to have written seven other commentaries, viz. on Ud., It., C., Thag. and Thīg., V.V. and P.V. Herewith agrees the *Sāsanavamsa*<sup>3</sup>, a prose work compiled by the Burmese Paṇṇasāmi in 1861 A. D.<sup>4</sup> Besides we learn from it that the *Netti* had been translated into the Burmese language by the Thera Mahāsīlavamsa in the fifteenth century of the Christian era and again two centuries later on by a dweller in the *Pubbārāma-Vihāra*<sup>5</sup>. We now turn to the *Gandhavamsa* ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that Dhammapāla wrote his commentary on the *Netti*, termed a work of Mahākaccāyana<sup>6</sup>, at the request of the Thera Dham-

<sup>1</sup> Published at Colombo A. B. 2424, but not for sale.

<sup>2</sup> *Nettiyaṭṭhakathā cāpi etā aṭṭhatthavappanā ācariya-Dhammapālatheren'evābhivannitā*.

<sup>3</sup> P. T. S. 1897, p. 33. <sup>4</sup> See the dissertation by Mabel Bode, Ph.D., p. 1 (published together with the *Sās.*). <sup>5</sup> *Sās.* p. 99; 116.

<sup>6</sup> G. V. p. 59. On p. 66 we are told that Kaccāyana was a native of Jambudīpa (India) and before his conversion chaplain to king Canda (Caṇḍa) Pajjota of Ujjeni in the Avanti-country. For this king, see Vin. I, p. 276 sqq.; Dh. p. 157 sqq. (Fausbøll). A *ṭikā* to the *Netti* is attributed to Dhammapāla on p. 60, but this is likely to be an error,

marakkhita<sup>1</sup>. The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows<sup>2</sup>:

- Thitiṃ ākaṅkhamānena ciraṃ saddhammanettiya  
 Dhammarakkhita<sup>3</sup>-nāmena therena abhiyacito — (5)  
 Padumuttaranāthassa pādamūle pavattitaṃ  
 passatā abhinīhāraṃ sampattaṃ yassa matthakaṃ (6)  
 'Samphittam vibhajantānaṃ eso aggo' ti ādinā  
 thapito Etad-aggaṃsīm<sup>4</sup> yo mahāsāvakaṭṭamo (7)  
 Chālabhiñño vasippatto pabhinnaṇaṭṭasambhido  
 Mahākaccāyano therō sambuddhena paṇṇasito — (8)  
 Tena yā bhāsita Netti Satthāra anumodita  
 sāsanaṃ sadāyatta navaṅgass' atthavapṇanā (9)  
 Tassa<sup>5</sup> gambhīraṇṇehi ogāhetabbabhāvato  
 kiñcāpi dukkarā katuṃ atthasamvapṇanā mayā (10)  
 Sahasamvapṇanaṃ yasmā dharate Satthu sāsanaṃ  
 pubbācariyaśīhanam tiṭṭhate ca vinicchayo (11)  
 Tasmā taṃ upanissāya ogāhetvāna pañca pi  
 nikāye Peṭakenāpi<sup>6</sup> saṃsandetvā yathābalaṃ (12)  
 Suvisuddhaṃ asaṃkiṇṇaṃ nipuṇatthavinicchayaṃ

due to the circumstance that an anuṭṭikā to the ṭikā of the Abhidhammatthakathā is mentioned there by the name of Līnatthavapṇanā and also an anonymous ṭikā to the Netti-atthakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this ṭikā is missing, whereas a Niruttipakarāṇa-atthakathā-ṭikā appears instead of it. The occurrence of two similar titles in both lists has induced Mrs. Bode to believe that the lastnamed title was a slip for Netti (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a ṭikā or an anuṭṭikā to the same work to which he had written an atthakathā or a ṭikā.

<sup>1</sup> op. cit. p. 69. <sup>2</sup> vv. 1—4 are identical with those given in P. V. A. p. 1 and V. V. A. p. 1. <sup>3</sup> Nothing

else is known of him. <sup>4</sup> See A. I, p. 23; Man. (ed. Colombo 1893), p. 126 sqq. <sup>5</sup> MS. has tassa. <sup>6</sup> The Peṭakopadesa is meant here. A verse, written in the Aryāmetre, is quoted in the commentary on the Netti (fol. ki,



Mahāvihāravāstinam samayam avilomayam (13)

Pamādalekham<sup>2</sup> vajjetvā pāliṃ sammā niyojayam  
apadesam vibhāvento karissām' atthavappanam. (14)

Iti attham asamkiṇṇam Nettipakaraṇassa me  
vibhajantassa sakkaccam nisāmayatha sādhave ti. (15)

If then the G. V. and, as the same observation holds true also of the Sās. and other books<sup>2</sup>, this whole class of works ultimately depends upon what Dhammapāla, the reputed

obv., third line from bottom), by the words:—Vuttam b'etam Peṭake. It runs as follows:—

Yattha ca sabbe hārā | sampatamānā nayaṃti suttattham  
byañjanavidhūputhū | sū bhūmi hārasampāto ti.

Another verse (fol. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Peṭako. It runs:—

Idam Nettipakaraṇam mahāsāvakabhūsitam

Bhagavatānumoditam (MS. -tā anu) ti ca;  
whereupon the question is put:—Katham etaṃ viññāyati ti, and answered by the words:—Pālito eva, na hi pālito aññam pamāpataram atthi. Yā hi catūhi mahāpadesehi aviruddhā pāli, sū pamāṇam. Tathā hi agarahitāya ācariyaparamparāya Peṭakopadeso viya idam Nettipakaraṇam abhatam. A further reference to the same work occurs in the commentary on Nett. p. 126 (see Extracts p. 241).

<sup>2</sup> MS. has mahāda. The tika, which has pamāda, explains this word as follows:—Aparabhāge potthakārūhakāle pamajjitvā likhanavasena pavattam pamādapātham vajjetvā apanetvā pāliṃ sammā niyojayanti tam tam Netti-pāliṃ tattha tattha udāharanabhāvena antasutte samma-d-eva niyojento atthasamvappanāya vā tam tam udāharanasantasamkhātam pāliṃ tasmim tasmim lakhanabhūte Nettigandhe samma-d-eva niyojento. Excepting the Sadhammasaṃgaha, a compilation made by a certain Dhammakitti who probably lived under Bhuvaneka-bāhu V and Vira-bāhu II, two kings of Ceylon at the end of the fourteenth and at the beginning of the fifteenth century. Among the works, attributed in the Sad. S. (p. 63) to Dhammapāla, a commentary on the Netti is not mentioned. Since, however, the commentaries by the same author on the Ud., It. and C. are likewise omitted, completeness did not fall into the scope of our writer. The



author of the Commentary on the *Netti*, had prompted them, the assertion of the Buddhists as to the age of the *Netti* evidently is a gratuitous one. It only follows that the *Netti* in its present shape was extant in the time of *Dhammapāla*, i. e. in the fifth century of our era<sup>1</sup>.

But since '*Dhammapāla*' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (*G. V.* p. 66 sq.), four scholars by the name of *Dhammapāla* are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India<sup>2</sup>. The first is the same whom I named before. In another passage of the *G. V.* (p. 60; 69) he is said to have written fourteen books, one of them being the Commentary on the *Netti*. His name follows that of *Buddhadatta*, who composed the *Jinālamkāra*<sup>3</sup>, and precedes that of *Ānanda*,

*Netti* itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

Kaccāyanena therena racitaṃ yaṃ manoramaṃ

Nettippakaraṇaṃ nāma Sambuddhassānumatiyā.

The chronological order is totally upset from chapter VII to the end of the *Sad. S.*

<sup>1</sup> See *Z. D. M. G.* 51, 1897, p. 126 sq. \* In the *J. P. T. S.* 1896, p. 64 the former of these two *Dhammapālas* is erroneously denoted 'native of *Laṅkā*' (Ceylon).

<sup>2</sup> *G. V.* p. 69. It is missing, however, in the list of the works of *Buddhadatta* (an Indian, cf. p. 66) given on p. 59 of the *G. V.* The *Sās.* (p. 29) relates, in accordance with the *Buddhaghosuppatti* (ed. J. Gray), p. 49 sqq., that *Buddhaghosa* and *Buddhadatta* had a friendly meeting on the ocean between India and Ceylon, and the latter declared the *Jin.* to have been composed by him. *Sās.* p. 33 we are told that *Buddhadatta* wrote a commentary on the *B.*—Professor J. Gray, in the Introduction to his edition of the *Jin.*, ascribed this poem to *Buddharakkhita*, a Ceylonese (cf. *G. V.* p. 67), who in the *G. V.* (p. 72) is said to have written a *ṭīkā* (called *Jinālamkāra*?) to the *Jin.* It is true that a postscript, to be found also in the *Mandalay MS.* of this text, names *Buddharakkhita*, but,

to whom a *Ṭikā* to Buddhaghosa's Commentary on the Abhidhamma-books is ascribed<sup>2</sup>. The second is called Culla-Dhammapāla. He was the senior pupil of Ānanda and wrote the *Saccasamkhepa*<sup>3</sup>. A third Dhammapāla appears in a list of (fifty-one)<sup>4</sup> scholars, all natives of Ceylon. He is named in this list between the author of the *Vuttodaya*, elsewhere called *Samgharakkhita*<sup>5</sup>, and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth Dhammapāla occurs in a group of (twenty-three) scholars<sup>6</sup> who are said to have written at *Arimaddana* (*Pukkāma*) in India<sup>6</sup>. To the same group belongs a scholar, *Saddhammapāla* by name. In a preceding chapter of the *G. V.* (p. 58 sqq.), with the signature 'On the book-making

since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to *Buddharakkhita* by Mr. Gray, even if I could agree with him as regards the author of the *Jin*. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

<sup>2</sup> *G. V.* p. 60; 69; *Sās.* p. 33.    <sup>3</sup> *G. V.* p. 60; 70; *Sās.* p. 34. In the latter book the author of the *Sacca* is simply called Dhammapāla.    <sup>4</sup> For the method how this number can be reached, see the list arranged by Mrs. Bode in the *J. P. T. S.* 1896, p. 73 sq., but I doubt if we are entitled to combine the two lists of the *G. V.* p. 66 sq.

<sup>5</sup> *G. V.* p. 61 oddly separates *Samgharakkhita* from the *Vuttodayakāra*; but cp. p. 70; also *Sās.* p. 34. As to the age of *Samgha*, see *Pali Studies* by Major G. E. Fryer (1875), No. 1, p. 1; and, since *Samgha* is identical with *Moggallāna*, the *Pali Lexicographer*, see also the Preface to the *Abhidhānappadīpikā*, by W. Subhūti, p. I.    <sup>6</sup> *G. V.* p. 67. In the *J. P. T. S.* 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this Dhammapāla is the same who, in the *Sās.* p. 33, is said to have written an *anūṭikā* to a *ṭikā*, called *Vimativinodanī*, on the *Vinaya* by Kassapa in the Tamul-country, in the twelfth or thirteenth century A. D.    <sup>7</sup> Not in India proper, but in Burma, cf. *Sās.* p. 25, and Mrs. Bode's *Introd.* p. 3, n. 2.



scholars', only two Dhammapālas are to be found, viz. (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlaṭikā at request of Buddhamitta, at whose request also Buddhaghosa wrote the Papañca-Sūdanī<sup>1</sup>.

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny in *hypothesi* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another, why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kañcī-pura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti<sup>2</sup> nor a direct reference to it is to be met with. But an in-

<sup>1</sup> G. V. p. 68 sq.  
Sum. I, p. 31.

<sup>2</sup> The term dhammanetti occurs in



direct reference occurs in the *Atthasālinī*<sup>1</sup>, being Buddhaghosa's commentary on the *Dhammasaṅgapi*. Among the authorities quoted there<sup>2</sup> the *Peṭaka* is to be found, and if the book current under this title as an abbreviation for *Peṭakopadesa*<sup>3</sup> was known to Buddhaghosa, the *Netti*, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from *Asl.* p. 4 sq. that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccayana. For, in order to explain how the *Kathāvatthu*, in spite of its being a work of Tissa Moggaliputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the *K. V.*

On the other hand, nothing in the Commentary on the *Netti* speaks against *Dhammapāla*, whose authorship as regards the *Paramattha-Dīpanī* and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pāli Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the *Netti*, and also excepting such verses as are taken from

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<sup>1</sup> p. 165. <sup>2</sup> See Caroline A. F. Rhys Davids, *A Buddhist Manual of Psychological Ethics* (London 1900), p. XXIII sq. I may be permitted to add that by *aṭṭha-kathā* at p. 33 the *Papañca-Sūdanī* is meant (cp. J. R. A. S. 1895, p. 759-63: commentary on the passage *Sāto pajāno, Ānanda, Bodhisatto Tusitakāyā cavitvā mātu kucchim okkamati ti* = *M. III*, p. 119). <sup>3</sup> See p. X n. 6.

the canonical books, one<sup>1</sup> at least can be traced in two of Buddhaghosa's Commentaries. This verse (and a group of similar verses which Buddhaghosa has embodied in the Introduction to a number of his commentaries) belongs, in my opinion, to a collection of *versus memoriales*, called *Samgahā* in the Nett. A.<sup>2</sup> Thirdly, two works are referred to in it by name, viz. the *Peṭakopadesa*<sup>3</sup> and the *Atthasālinī*<sup>4</sup>. The words quoted from the former I have not yet been able to trace. Those quoted from the latter are in one instance identical with the words of the published text, whereas in another they give merely the quintessence of the corresponding passage in the published text. The *Peṭakopadesa* is ascribed by the Buddhists to the same Mahākaccāyana who, according to them, is the author of the *Netti*<sup>5</sup>. As regards the Asl., it is, at first sight, striking to find a work referred to by a contemporary of its author. But we must remember that also the *Dhp. A.* is referred to in the *V. V. A.*<sup>6</sup>, and a *ṭkā* to the *Vis. M.*

<sup>1</sup> *Atthānaṃ sūcanato | suvuttato savaṇato 'tha sūdanato  
suttāpā suttasabhā-gato ca Suttan ti akkhātan ti.*

For this verse, see Nett. A., fol. kai, obv., l. 3; Sum. I., p. 17 sq.; Asl. p. 19 (in the second half *suttam* is inserted before *Suttan ti* against the metre). The words *dvādasā padāni suttam* (Nett. p. 1, v. 2 a) refer to it, as we are told by the Cy.:—*Dvādasā padāni suttan ti vuttam. Yaṃ pariyattisāsanān ti attho. Taṃ sabbān ti taṃ suttan ti vuttam sakalam buddhavacanam. Byañjanaṃ ca attho cā ti byañjanaṃ c'eva tadattho ca. Yato dvādasā padāni suttan ti vuttam, idam vuttam hoti. Atthasūcanādito suttam pariyattidhammo, taṃ ca sabbam atthato dvādasā padāni: cha byañjanapadāni c'eva cha atthapadāni cā ti. Atha vā: yad etam sāsanavaran ti vuttam, taṃ sabbam suttam pariyatti sāsanassa adhippetabbā. Atthato pana dvādasā padāni byañjanatthapadasamudāyabbhāvato. yathāha: byañjanam attho cā ti.* <sup>2</sup> In Sum. and Asl. these verses are said to promote knowledge of the (sacred) texts. The metre of the whole Collection seems to have been *Āryā*. <sup>3</sup> See p. X n. 6. <sup>4</sup> See p. 215; 240. <sup>5</sup> G. V. p. 59. <sup>6</sup> p. 165, unless we have to do with an interpolation. But we know as yet too little about the habits which scholars of the *genre* of Buddhaghosa and Dhammapala were addicted to for being



is likewise connected with the name of Dhammapāla in the G. V.

Thus, the Commentary on the *Netti* tends to confirm the opinion current among the Buddhists that Dhammapāla composed it. Moreover, Dhammapāla is our first and, before Dhammakitti in the fifteenth century<sup>1</sup>, our only witness for the *Netti*. By him the opinion has been borne out that the *Netti* was preached by that Thera whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the *Netti* or, strictly speaking, the *Paṭiniddesa*-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the *Netti* proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the *Netti* to a disciple of the Buddha, they are assuredly wrong<sup>2</sup>. The *Paṭiniddesavāra*, i. e. the main substance of our work, with its numerous quotations from the *Piṭaka*

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permitted to stamp a passage like V. V. A. p. 165 an interpolation. Also in *Nett. A.* (fol. 4u, obv., second line) the *Dhp. A.* (p. 77, Fausb.) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the *Dhp.*, e. g. vv. 131; 132; 240; 325, is in *Nett. A.* identical with *Dhp. A.*, only the readings are sometimes better than those in the Extracts by Professor Fausböll, and deserve special attention for a future complete edition of the *Dhp. A.* It is beyond doubt for me that the author of the *Nett. A.* has had before him the *Dhp. A.* of his predecessor.

<sup>1</sup> See p. XI n. 2.    <sup>2</sup> A partisan of them is Mr. James d'Alwis (Introd. to Kaccāyana's Grammar, Colombo 1863, p. XXVII), who likewise identified the author of the *Netti*



texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the *Netti*.

In a *Sutta* of the *Anguttara*<sup>1</sup> we are told that, once upon a time, Mahākaccāyana was asked by the Brethren to develop before them the meaning of two couples of notions, viz. *adhamma* and *anatta*, *dhamma* and *atta*. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by Mahākaccāyana. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from S. I, p. 126 was interpreted by Mahākaccāna and proved to be conformable to the doctrine of the ten *Kasinas*<sup>2</sup>. Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the *Asl.* (p. 4 sq.) and in the *Man.*<sup>3</sup>, referred to the *Madhupindikasutta* (M. I, p. 108 sqq.) as the *Sutta* which has given rise to the belief that the Word of Mahākaccāyana was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to A. I, p. 23. He thinks it to be 'very clear' 'that Kaccāyana, the author of the *Sandhikappa* [the same person as the author of the *Netti*] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter half of the sixth century B. C.' (l. c. p. XXX).

<sup>1</sup> A. V, p. 255 sqq. The same story occurs also p. 224 sqq., where Ananda is substituted for Mahākaccāna. It originally applied to the latter alone, of whom it is said *samkhittena bhāsītassa vitthārena attham vibhajantānam* (A. I, p. 23).

<sup>2</sup> A. V, p. 46 sqq. <sup>3</sup> Cf. p. 129 (ed. Colombo):—*Atha Satthā aparabhāge Jetavane viharanto Madhupindikasuttantaṃ Kaccānapeyyālaṃ* (probably S. III, p. 9 sqq.) *Pārāyana-suttantaṃ (?) ti ime tayo suttanta atthupattim katvā therāṃ samkhittena bhāsītassa vitthārena attham vibhajantānam aggatthāne tṭhapesi ti.*

Suttanta became the Word of the Buddha<sup>1</sup>, says the Asl., and infers, by way of analogy, from this Suttanta to the K. V.<sup>2</sup> After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pali literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammapāla, Mahākaccāna was identified with the author of the Netti in the Saṃgahavāra (v. 3), being part I of our work<sup>3</sup>. But how long it was before Dhammapāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Peṭaka'<sup>4</sup>. Unfortunately the latter (= Peṭakopadesa) has not yet appeared in print. In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Peṭ. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsina, i. e. dwelling in a rose-apple grove<sup>5</sup>. The Peṭ. seems to presuppose the Netti<sup>6</sup>, but, acquaintance with its doctrines on the part of the

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<sup>1</sup> See p. XV.    <sup>2</sup> The commentary has the following divisions (fol. kā. rev., fourth line from bottom):—Sā panāyam Nettipakaraṇapariucchato tippabhedā hāra-naya-paṭṭhānānam vasena. Paṭhamam hi hāravācāro, tato nayavācāro, pacchā paṭṭhānavācāro ti. Pāṭivavatthānato panā saṃgahavāra-vibhāgavārasena duvidhā. Sabbā pi hi Netti saṃgahavāro vibhāgavāro ti vāradvayam eva hoti. Tattha saṃgahavāro ādito pañcagāthāhi paricchinnō . . . Vibhāgavāro pana uddesa-niddesa-paṭiniddesavasena tividhō.    <sup>3</sup> loc. cit.    <sup>4</sup> See p. VIII n. 4.    <sup>5</sup> I regret, for want of an edition of the Peṭ., not to be able to refer to the passages needed for the evidence. The Mandalay MS. of the Peṭ., after the usual doxology, adds Namo sammāsam-



Peṭ. taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature<sup>1</sup>. Therefore, in order to limit more the date of the Netti between the fifth century A. D. and the third century B. C., i. e. between the age of Buddhaghosa and the age of the later canonical Pali books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the Netti a commentary (atthavannanā) to the 'Doctrine consisting of nine Aṅgas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Paṭiniddesa rise. They explain the Piṭakas as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the Netti draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The Netti may be styled a commentary, also because it consists of two or twice two *strata*<sup>2</sup>, where both times a commentary or an

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buddhānam paramatthadassinaṃ silādiguṇaparamippattānam. It embraces eight sections, the titles of which are ariyasaccapakāsanā, sāsana-paṭṭhāna, suttādhiṭṭhāna, suttavīcāro, hāravibhaṅga, suttatthasamuccaya, hārasampāta, and suttavibhaṅga(?).

\* A firm point indeed would be given, if it be possible to recognize our Peṭaka (Peṭaka = Peṭakopadesa, as warranted by Dhammapāla) in the Peṭaki, to wit 'the person who knows the Peṭaka' of the Bharhut-Inscriptions (see Z. D. M. G. 40, 1886, p. 74) in the second or the beginning of the first century B. C. Peṭaki means either 'knowing the Piṭaka' or 'knowing the Piṭakas' or 'knowing the Peṭaka', though the juxtaposition of peṭakin with dhammakathika, suttantika, suttantakinī, and pañcane-kayika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Peṭaka', we want such facts as would warrant this meaning against every other interpretation. \* Another question is, whether they were composed by the same author who



exegetical part in prose is preceded by verses. The Uddesavāra gives the explanation of the Saṃgahavāra, and the Paṭiniddesavāra of the Niddesavāra, and particularly the twenty-six stanzas of the Niddesa serve as a basis for a

made the Paṭiniddesa, or borrowed from a collection of verses already extant when a scholar, versed in the art of vibhaṅga or distinction, wrote the four parts now combined in the Paṭiniddesa, i. e. the Hāravibhaṅga, Hārasampāta, Nayasamutṭhāna, and the Sāsanapaṭṭhāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offered to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv. 1—2; 4—5 of the Saṃgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Uddesa has relation only to v. 3 of the Saṃgaha, and this verse recurs in the Peṭ. (fol. cu, rev., last line but one) as an uddānagāthā. Its second half runs:—

atthārasa mūlapada Kaccāyanagottanidditthā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Paṭiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhaṅga, while he was going on in the traces still preserved in the Piṭaka books (e. g. S. II, p. 2: 42sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words: 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.

disquisition and exegesis more or less free in treatment, called *Paṭiniddesa*. The terms *uddesa* and *niddesa* are sufficiently known from other Pāli books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term *paṭiniddesa* (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective' disquisition'.

For our knowledge of Buddhist terminology the *Niddesa* furnishes some remarkable specimens, and the *Paṭiniddesa* employs words many of which re-occur in the Dh. S. and other texts of the *Abhidhamma*, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the *Milinda-Pañha*, it will be interesting to ascertain such words as occur in the *Netti* along with the *Mil.*<sup>2</sup>, although neither the *Mil.* can be traced in the *Netti*, nor the *Netti* in the *Mil.*<sup>3</sup>

In our search after evidence as to when the *Netti* was composed or assumed the shape in which we possess it, we were greatly pleased to find the *Aryā-metre*<sup>4</sup> in the *Niddesa*, and hoped that it would furnish at least an approximate date for it. The younger form of this metre<sup>5</sup> which is met with there is not used earlier than the beginning of the Christian era by the Jaina writers, as my friend Professor E. Leumann had the kindness to inform

<sup>2</sup> That is to say, always referring to the preceding *niddesa*. <sup>3</sup> See Appendix II. <sup>4</sup> I was able to detect only two passages which are identical in both works, viz. *apilāpanalakkhaṇaṃ sati* (*Nett.* p. 28; *Mil.* p. 37), and *savitakko-savivicāro samādhi ... avitakko-avicāro samādhi* (*Nett.* p. 126; *Mil.* p. 337); but, as to the latter, we learn from *Asl.* p. 179 that it is taken from a Pīṭaka text.

<sup>5</sup> I write *Aryā*, not *Āryā*, in accordance with the Pāli form of this term traceable in the *Vuttodaya*, and I always use grammatical terms and the like, when applied to Pāli books, in their Pāli form. <sup>6</sup> See H. Jacobi, *Z. D. M. G.* 38, 1884. p. 595 sqq.



me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger *Aryā* is to be found in the Creed common to the Buddhists of all countries<sup>1</sup>. This formula is already referred to in the Bhabra Edict of king Asoka, as has been demonstrated by Professor Rhys Davids<sup>2</sup> and Professor Oldenberg<sup>3</sup>. There are several other verses, embedded in canonical texts, which are likewise written in the *Aryā*<sup>4</sup>. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era<sup>5</sup>. Hence the *Aryā* of the *Niddesavāra* (and of the two preceding parts) does not touch the question about the age of the *Netti*. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

<sup>1</sup> i. e. the well-known formula which occurs already in the *Mahāvagga*, I, 23, 5 (*Vin.* I, p. 40 sq.):—

Ye dhamma-hetupabhavā | tesaṃ hetum Tathāgato aha  
tesaṃ ca yo nirodho | evaṃvādī mahāsamāgo ti.

(*dhammā* instead of *dhammā* and *hetupa* instead of *hetuppa* to suit the metre, see H. Jacobi, *op. cit.* p. 602).

<sup>2</sup> *cp.* J. P. T. S. 1896, p. 97 sq. <sup>3</sup> See Z. D. M. G. 52, 1898, p. 636 sq.

<sup>4</sup> I am indebted to Professor Leumann for having called my attention to these verses, which are in part corrupted, in part distorted in the published texts where they occur, namely in *Thig.* from v. 400 to the end, excepting vv. 488—92, and in *Jāt.* VI, p. 132 sqq. (but not all verses). <sup>5</sup> Supposing the texts of the Pali canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the *Aryā* was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the *Aryā*, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the *Aryā* to be found in *Thig.* and *Jāt.*, unless we assume that these stories were versified as late as when the *Aryā* had grown in favour everywhere in India.



We come to another point. The synonyms of *nibbāna* in the chapter entitled '*Veracana-hāra*' (p. 55) differ from the list made by Moggallāna in the *Abhidhanappadīpikā*, at the end of the twelfth century A.D. The latter comprises forty-six terms, the *Netti* fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the *Netti* occurs in an *Uddāna*, forming part of the *Samyutta* (S. IV, p. 373)<sup>1</sup>, and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the *Netti* are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines<sup>2</sup>. Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the *Netti* would have stamped them with '*ito bahiddhā*'. At another passage of his work (p. 110), he had stamped with this mark those outside the Church. These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (*sukha*) by trouble (*dukkha*), their maxim being:— 'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit.' Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

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<sup>1</sup> S. IV, p. 368 sqq. indeed is written for the purposes of a *Nighaṇḍu*, and an earlier instance than this is hardly to be found. The author of the *Netti* was well acquainted with the *Nighaṇḍu*, nevertheless I decline to accept Mr. James d'Alwis' opinion (Introd. to *Kaccāyana's Grammar*, p. 105): 'It (the *Nettipakaraṇa*) combines a commentary with a Dictionary'. <sup>2</sup> ? K. V. p. 599 sqq.

in question. Only in a sentence from the Mahābhārata (Udyoga P. 37, 50) we have a remote parallel to it, for we read there:—

Yo dharmam artham kāmāṃ ca yathākālāṃ niṣevate  
dharmārthakāmasamyogam so 'mutreha ca vindati.

However interesting these polemics are, we cannot use them as an argument for the date of the Netti. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the Attāna-Vagga (A. I. p. 26sq.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the Netti (p. 92sq.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the Mahāvastu (I, p. 101) we find a speech addressed by the Thera Kātyāyana to Kāśyapa, where the actions not performed by the Bodhisattvas and those performed by them are pointed out in verses one of which (v. 4) runs as follows:—

Samgham ca te na bhindanti na ca te stūpabhedakā  
na te Tathāgate cittaṃ dūṣayanti kathaṃ cana.

When the canonical Pali texts were compiled, schisms had already divided the Samgha, but no profanations of Topes had been committed at that time. Afterwards, when the Nett. and Mhv. were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the thūpabhedaka with the samghabhedaka, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes

of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fā-Hien<sup>2</sup> and Hien-Tsiang<sup>3</sup> of king Aśoka. The king's motive was not bad; he was desirous only to distribute relics of the Tathagata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmir, who lived some centuries before him<sup>4</sup>, broke open, or more rightly 'overthrew the Stūpas'<sup>5</sup>, exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Netti<sup>6</sup>, is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

<sup>2</sup> J. Legge, *A Record of Buddhist Kingdoms*, p. 69sqq.

<sup>3</sup> S. Beal, *Buddhist Records*, II, p. 160. <sup>4</sup> loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhāra by this king in about 300 A. D. (see J. P. T. S. 1896, p. 87). <sup>5</sup> loc. cit., p. 171. <sup>6</sup> In the shorter Sanskrit Dictionary by Böhtlingk *stūpabhedaka* is quoted from the *Kāraṇḍavyūha* (94, 23), a Mahāyāna-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.



relation to other Sanskrit texts, chiefly to the Lalitavistara, we are not wholly deprived of all means to date the Netti. Therefore, unless future research prove me wrong, an approximate date for the Netti will be the time about or shortly after the beginning of our era<sup>1</sup>. I do not go so far as to maintain that the sentence in the Netti, as regards breaking open Topes, has been modelled after the Mahāvastu. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists<sup>2</sup>. A link once having been found out, it is interesting to observe that there is withal a literal agreement between the two works respecting a stanza which in the Pāli books has been traced as yet only in a slightly different form<sup>3</sup>. But let us never forget that the Netti and the Mahāvastu are independent of each other, so that coincidences such as those referred to and even more<sup>4</sup> may be regarded as a mere hazard.

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<sup>1</sup> As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilers of the Mhv. were acquainted with the Lal., as they are likely to be, we have a *terminus ante quem* non for it, because the date of the Lal. can be ascertained with pretty certainty, being as old as the second or the first century B. C. The Mhv. itself is prior to the Buddhacarita of Aśvaghoṣa as well as to the Saddharma-Puṇḍarīka, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A. D. 265—316 (cf. A Catalogue, by Bunyiu Nanjo, No. 136). <sup>2</sup> As regards the Netti, we have an evidence of its author's zeal for the worship of the Topes on p. 140 sqq. <sup>3</sup> See p. 12, where, however, Sum. I, p. 52 is omitted. Instead of *ratto* the readings are *kuddho* and *luddho*. <sup>4</sup> A further parallel is, I suppose, given in the expression *buddhānussatiyaṃ vuttam* (at p. 54) where *buddhā* looks like the name of a dhammapariyāya, as it is actually called in Mhv. I, p. 163, 11, *dhamma* being, of course, what Aśoka probably has meant by *dhammapariyāyāni* in the Babra Edict, and Senart fitly has rendered '*morceaux religieux*'. I am not unaware of the existence of the six *anussatiṭṭhānas* in the canonical Pāli books (cf. A. III, p. 284) as well as in the Lal. (p. 34 sq.); but, in order to say that something is told

Moreover, it has not yet been made evident whether the *Netti* is anterior to the *Mahāvastu* or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by *Dhammapāla*, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (*pamādalekham vajjetvā*).

This statement, however, harmonizes with the belief that the *Netti* was composed by *Mahākaccāna*, only if, at the same time, we assume that *Dhammapāla* lent a meaning to the tradition which it never pretended to have; in other words, that the *Piṭakas* and *Aṭṭhakathās* as well as the post-canonical books were reduced to writing in the reign of *Vatthagāmini* in the last century B. C.\* But *Dhammapāla* nowhere says that the *Netti* was written down in a book<sup>2</sup> at such an early date, nor does he maintain to have made use of 'the ancient commentary' (*porāṇaṭṭhakathā*) for the *Nett. A.*, while this is expressly stated by him in the Introduction to the *Cy.* on the *V. V.* and *P. V.* He tells us that the *Netti* was handed down by a series of teachers, but he omits saying that it was done so orally (*mukhapāṭhena*) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

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in the *buddhānussati*' (and likewise in the *dhammā*, *samghā*, *silā*, *cāgā*, thus only five), the author of the *Netti* appears to have been familiar with the idea of short texts or formulae, known by the name of *buddhānussati* (*skr. buddhānussmṛti*) etc. — Moreover, in *Mhv.* I, p. 34, 4. 5; II, p. 419, 4. 5, the terms *puṇyabhāgiyā*, *phalabhāgiyā*, and *vāsanābhāgiyā* correspond to those in the *Netti* (*passim*), but the group in which they appear there is enlarged by several others.

\* *Dip.* XX, 19 sqq.   <sup>2</sup> If, nevertheless, the *Tikā* has meant this by *poṭṭhakārūḥhakāle*, we are justified in withholding our assent to an opinion not borne out by the statement of *Dhammapāla*, although involved in his belief of the origin of the *Netti* in the age of the Buddha, and contradicted by the *Dip.*, which expressly says:—*piṭakattayapālīṇ ca tassā aṭṭhakatham pi ca* (*poṭṭhakesu likhāpayan*).

because the words about the careless writing, as I interpret them, have reference to the text of the *Netti* and not to the canonical books which Dhammapāla intends to adduce. He says:—

I will make a commentary. Rejecting the carelessly *written* text, I shall completely fix the *sacred* text (of the *Netti*) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the lions of former scholars cannot faint, I have plunged into the five Nikāyas and united with the *Peṭaka*, as far as possible, the most pure doctrine of the dwellers in the Great Vihāra (which is) unmixed with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the *Netti* by Dhammapāla is in no way, I repeat it, a reconstruction. It has not been preceded by any other commentary on the same work either in Sinhalese or in Pali. Thus, if examined closely, the statement made by Dhammapāla, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the *Netti*.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms *sa-upādisesā-nibbānadhātu* and *anupādisesā-nibbāna*<sup>1</sup>, which Professor Oldenberg dealt with nearly twenty years ago<sup>2</sup>. The later development of these ideas is represented by the It. (p. 38 sq.; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the *khandhas* still endure, the latter denotes the total extinction of existence when no *khandhas* remain. Such, however, was

<sup>1</sup> As to the text, see p. X sq.      <sup>2</sup> See Buddha (1881), p. 432 sqq.



not the primary notion as laid down in these terms; but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Piṭakas, we dismiss the discussion about this subject. The notion as coined in the It. was since then never given up, notwithstanding many passages in other Piṭaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really is a *pakarana*, i. e. a treatise. Thus, the definition of *sa-upādisesa-nibbānadhātu* and *anupādisesa-nibbāna*\* on p. 38 of our work<sup>1</sup> is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted<sup>2</sup>, the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

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\* The definition on p. 38 is not contradicted by the statement on p. 92 that a *sāvaka* who is *sa-upādisesa* never can reach the *anupādisesa-nibbānadhātu*, for here is only said that one must be *sa-upādesesa* before becoming gifted with the *anupādisesa-nibbānadhātu*, and this is quite consonant with the later doctrine on the *sa-upādisesa* and *anupādisesa-nibbānadhātu*. Similar statements occur, e. g. A. III, p. 441 (No. XCVIII). — Nett. p. 109 by *anupādiseso puggalo* is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. *nibbāna* in its fulness or the *anupādisesa-nibbānadhātu*.<sup>1</sup> See Appendix II.

moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Piṭakas, and in books of as late a date as the Milinda\*, they are enumerated, but neither the sum total is added nor a collective name of them†. For brevity, I only refer to M. P. S. III, 65 (cf. S. B. E. vol. XI, p. 62 n. 2) and to Mil. p. 37; 330; 335; 358. For the first time they appear under the designation of bodhipakṣadharma in the Lalitavistara (p. 8; 218)‡, but even here no sum total is given, and in the latter of the two passages ariyasatya is inserted between smṛtyupasthāna etc. and the collective term [sarva]bodhipakṣadharma. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipakṣadharma was not circumscribed at the time when the Lal. came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipakṣadharma first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the Saddharma-Puṇḍarīka\* for the first time we meet with the term saptatrimśa bodhipakṣikā dharmā, and with its Pāli equivalent in the commentaries of Buddhaghosa‡. This term since then has

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\* They are not mentioned at all in the Mhv. † In the Suttavibhaṅga (cf. Vin. III, p. 93; IV, p. 26) maggabhāvanā is said to embrace the above named categories. ‡ Moreover, they form part of the 108 Dharmālokaṃmukhas (Lal. p. 38sq.). Here the four last classes are detailed, and the two former are identical except in name. \* See S. B. E. XXI, p. 420, n. 1. † E. g. Dh. p. 180; 201; 209 (on p. 273 saptatrimśa is missing). Also Dhammapāla when commenting upon Scriptural texts uses this term, e. g. Nett. A. (fol. dha. obv., second line):—Saddahāno ti (cf. S. I, p. 214, quoted in the Netti, p. 146) yena pubba-bhāge kayasucaritadibhedena aparabbhāge saptatrimśa bodhipakkhiyabhedena dhammena arahanto buddha-paccakabuddha-buddhasāvaka nibbānam pattā. Cf. also the passages on p. 197; 261. In the Peṭ., a work of a later date



got into use in Buddhist schools. The *Netti*, however, refers to forty-three (*tecattālisa*) *bodhipakkhiyā dhammā* (p. 112), i. e., according to *Dhammapāla*, to the usual thirty-seven *plus* the six *Saññās* (the thought of impermanence, of suffering, of non-existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the *Netti* took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the *Lal.* as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the *Netti* was composed at a time when 'bodhipakkhiyā dhammā' was already in use<sup>1</sup> as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the *Netti*<sup>2</sup> became forgotten in the course of time, and a fictitious name has intruded, or his true name was *Kaccāyana* and this was afterwards changed into *Mahakaccāyana*, the name of one of the chief disciples of the Buddha. He is, however, altogether different from the grammarian *Kaccāyana*<sup>3</sup>,

than the *Nett.*, the term occurs on fol. 7a, obv., fourth line fr. b., and fol. 7am, obv., third line.

<sup>1</sup> An incontestible evidence of their having been known to the author of the *Netti* is given on p. 31, where seven categories are enumerated and summed up by *bodhaṅgamā dhammā bodhipakkhiyā*. <sup>2</sup> In the *Sās.* p. 33 (cf. also p. 99, 116) the author of the *Netti* is left unnamed.

<sup>3</sup> See Note on the Pali Grammarian *Kaccāyana*, by G. E. Fryer, with some remarks by R. Hoernle (Calcutta 1882). Fryer comes to the conclusion 'that *Kaccāyana* (whom he identifies with the Ceylonese *Sariputta* against the traditional ascription of the grammar in question to an Indian *Kaccāyana*) lived in or about the twelfth century of the Christian era.' Without entering into the



who likewise was regarded as identical with Mahākaccāyana<sup>1</sup>.

The tradition of the North has preserved the name of a Kātyāyana or Kātyāyanaputra, author of the Jñānaprasthāna, one of the seven Abhidharma-books mentioned by Vasubandhu in his Abhidharma-kośa<sup>2</sup>. Hien-Tsiang, too,

discussion, I only say that I reject the hypothesis of a mistake, on part of the Ceylonese with respect to Sāriputta, built up by Fryer; and, in my opinion, also Hoernle was mistaken, when he believed that a certain Kātyāyana, mentioned by Hien-Tsiang (see p. XXXIV n. 1), might have been the Grammarian.

<sup>1</sup> See d'Alwis, *Introd.* p. XXX. (cited above p. XVII n. 2); p. LXXII, where he writes:—I incline to the opinion that this Pali Grammar [the Sandhikappa] was written by Mahā Kaccāyana in the latter half of the sixth century B. C. — d'Alwis refers (p. XXII) to a Tika to the *Āṅguttaranikāyatthakathā*. The passage quoted therefrom runs:—Mahākaccāyanatthero pubbapatthanāvāsena Kaccāyanapakaraṇaṃ (the grammar?), Mahāniruttipakaraṇaṃ Nettipakakarapaṇaṃ eā ti pakaraṇattayaṃ saṃghamaññhe pakāsesi. But in the Man., when there is related how Mahākaccāyana in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain Bhikkhu, no mention is made of vyākaraṇa and nirutti; nor did the Master promise him anything of the sort, but only he addressed him, saying:—‘Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born; in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed’.—I must, however, not omit to note that the words at the beginning of our chapter, viz. aṇhe kira Tathāgatassa saṃkhepavacananaṃ athavasena vā pūretum sakkonti vyāñjanavasena vā, ayaṃ pana therō ubhayavasenāpi sakkoti, tasmā aggo ti vutto, may possibly have supported the opinion that Mahākaccāyana, at the same time, was a very good exponent of the Doctrine and an excellent grammarian. In the G. V. p. 59, beside the works attributed to Mahākaccāyana by the aforesaid Tika, three more works are mentioned, i. e. Cullanirutti, Peṭakopadesa, and Vappaniti, whereas in the Sās. (p. 75, 77, 110, 111) the Grammar alone is mentioned. <sup>2</sup> See E. Burnouf, *Introduction*, p. 447.

refers to the Jñānaprasthāna or Abhidharmajñānaprasthāna-śāstra by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa<sup>1</sup>, viz. about the beginning of our era, if we adopt 400 years before Kaniska as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Bunyu Nanjio's Catalogue *sub* Nos. 1273 and 1275. Already thirty-seven years ago, d'Alwis rejected the opinion that the reputed author of the Abhidharma-book may be identified with the grammarian Kaccāyana<sup>2</sup> whom he believed to have lived in the sixth century B. C. Nor have we better evidence to identify the author of the Netti with the author of the Jñānaprasthāna. For the author of the Netti belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the Jñānaprasthāna, on the contrary, adhered to the Sabbatthi-(Sarvāsti-)vāda school, one of the two branches into which the Mahimsāsakā were divided. In other words, the former was an orthodox, but the latter a schismatic (bhinnaka), to use the distinctions of the K. V. A. p. 2 sq.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS:—

B.: palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausbøll: J. P. T. S. 1896, p. 41);

B.: palm-leaf MS. of the India Office (Phayre Collection), likewise written in Burmese characters (see Catalogue of the Pali Manuscripts in the I. O. L., by H. Oldenberg: J. P. T. S. 1882, p. 61);

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On the relation of the Jñānaprasthāna to the Pali Abhidhamma-book Paṭṭhāna (four vols. in the King of Siam's Edition) we have, of course, no information.

<sup>1</sup> Cf. Beal, *op. cit.* I, p. 175.   <sup>2</sup> See *Intro.* p. XXXII.

S.: paper MS. (bought from W. Subhūti by Professor Rhys Davids, 1894), in Sinhalese characters.

These three MSS. contain the text of the *Netti* alone.

Com.: palm-leaf MS. of the India Office in Burmese characters (see J. P. T. S. 1896, p. 41).

This MS., from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the *Netti* by *Dhammapāla*.

Besides, I have taken into consideration, but occasionally only, a palm-leaf MS., in Sinhalese characters, of a *Tikā* to the last-named commentary, which was kindly lent to me by Professor Rhys Davids.

This *Tikā* seems to be identical with a book registered in the Catalogue of the Mandalay MSS. by Professor Fausbøll, p. 42. At least, both begin with the same phrases, although they end differently, and the number of leaves<sup>1</sup>

<sup>1</sup> In a postscript to the Mandalay MS. we read *Netti-atthakathāya Linatthavaypannā niṭṭhita* (see J. P. T. S. p. 42). The *Tikā* which I have before me has a longer postscript, and this runs:—*Nettiyā atthavaypannā Samantapāla-nāmena caritā Mahādhammarājagura-nāma Mahārājatherena racitā jinaputtānaṃ hitakārā Nettiyā vibhavanā chabbisādhikānavasate Sakarāje* (1575 A. D.) *savāna-māse (sā) sukkapakkhe navadivase suriyuggamaṇasamaye samattā*.

*Saddhasattuttamo nātho loke uppajji nāyako  
sambuddho Gotamo jīno anekagunālamkato.*

*Sāsanam tassa setṭha(m) vassasādhikam dvisahassam, yadā pattam nimmalavāḍḍhakam subham, tadā bhūmīssaro Mahādhammarāja mahiddhiko*

*Anakketasāre(?) ti rājāno anuvattake  
laddā steje (?) setacchatte) vare loke vimhayaajanane  
appamatto mahāvīro puñnam katvā hi modati.*

*Tasmim vasse sāvape māse candimadivase suriyuggamane  
kāle niṭṭhita vibhavanā.*

*Yattakam sāsanam thitāṃ tattakam racitāṃ mayā  
thātu Netti-vibhavanā jinaputte hitavaha.*

*Iti taṃ racsyanto puñnam adhigatāṃ mayā.*

*Hontu tassānubhāvena sabbe vimuttirasabhā (rassabhā)*



in the MS. of Professor Rhys Davids far exceeds that of the Mandalay Collection<sup>1</sup>.

A colophon of the former says that it was composed in the last third of the sixteenth century A. D. in Burma by Samantapāla, in the reign of king Mahādhammarāja<sup>2</sup>.

The text of the Netti in all three MSS. represents the *textus receptus* as authorized by Dhammapāla. Of the various readings which he discusses at different places, only four are supported by a MS. of the text of the Netti<sup>3</sup>.

Vitorājadēviputta-natta ca sajjātikā (sahajā-) )

sabbe rājasukhe (hatvā caranta (tu) caritaṃ sukhi.

(I join in this wish most heartily).

Devo kāle vassatu, sabbo rājjato jano sukha(m) aññaṃ-  
aññaṃ ahimsanto piyo hotu, hi kālava (vā) hoti. Siddhir  
astu. Nimi (?).

Ayam Nettipakaraṇatīkā London-nāma nagare pālipottha-  
kasamāgamāyattamūlena Lamkādiye Gālanagare Edmaṇḍ  
Guparatna-Ātapattunāmēna Mudalindena mayā buddhassa  
Bhagavato parinibbānato timsuttaracatusatādhikadvisaḥ-  
sesu atikkantesu ekatimsatime samvaccchare (A. B. 2431:  
A. D. 1888) likhāpetvā pahitā ti dāṭṭhabbāṃ.

<sup>1</sup> The latter has 111 leaves, each leaf with 9 lines, the  
former has 203 leaves, with 8 lines, seldom 7 to the leaf.

<sup>2</sup> ? Sihasūradhammarāja, whose Burmese name was Nyaung-  
Rām-Meng. A new Tīkā (abhinavātīkā), called Peṭakā-  
lamkāra, was composed by Nāpābhīssāsanadhaja towards  
the close of the eighteenth century A. D. (cf. Sas. p. 134).

<sup>3</sup> I subjoin a list of these various readings, following the  
pages of the present edition:—

- 1) p. 1, v. 1 b. sadā naramanusso ti keci paṭhanti, tam  
na sundaraṃ.
- 2) p. 1, v. 1 c. Apare pana tam tassa sāsanaṇaṇa ti  
paṭhanti. Tesāṃ matena yaṃ-saddo sāsanaṇaṇaṇa  
samānādhikarapo ti dāṭṭhabbo. Idam vuttam hoti:  
Yaṃ sāsanaṇaṇaṇa salokapālo loko pūjayati namassati  
ca, tam sāsanaṇaṇaṇa vidūhi ātābbaṇ ti. Imasmiṃ ca  
naye lokapālasaddena Bhagavā pi vuccati, Bhagavā  
hi lokagganāyakattā nippariyāyena lokapālo, tasmā  
tassā ti lokapālassa Satthuno ti attho.
- 3) p. 1, v. 1 d. vidūhi neyyan ti pi pāṭho. Tassa paṇḍi-  
tehi saka-parasantaṇesu netābbaṃ pāpetābbaṇ ti attho.

Yet, it must be borne in mind that, since not every word and phrase of the *Netti* has been embedded in the *Cy.*,

*Tattha attasantāne pāpanam bujghanam. parasantane bodhanan ti datṭhabbam.*

- 4) p. 1, v. 3 d. *Kaccāyanagottanidditthā ti pi pāṭho* (cf. p. XXI n.).
- 5) p. 1, v. 4 b. *Keci nayo cā ti paṭhanti. tam na sundaram.*
- 6) p. 2, l. 15. *Gatā ti nātā, matā ti attho, so eva vā pāṭho.*
- 7) p. 3, v. 1 a. *Keci assādādinavato ti paṭhanti. Tam na sundaram.*
- 8) p. 3, v. 3 c. adopts *yuttāyuttaparikkhā* for *yuttā-yutti* (cf. p. 201).
- 9) p. 3, v. 6 c. *pubbāparena sandhī ti pi pāṭho* (borne out by B.).
- 10) p. 4, v. 19 b. *Keci samkilese ti pi paṭhanti* (borne out by B. S.).
- 11) p. 4, v. 20 c. *alokayate te abahī ti pi pāṭho* (for *manasā volokayate*, cf. p. 208).
- 12) p. 4, v. 21 b. *ukkhapiya yo samāneti ti pi paṭhanti* (cf. p. 208).
- 13) p. 4, v. 22 b. adopts *disālocanato* for *disālocanena* (cf. p. 208).
- 14) p. 4, v. 23 ab. *Keci pana ākāra-pada-byañjana-nirutti yo ca niddeso ti paṭhanti.*
- 15) p. 5, v. 26 c. adopts *saṅkalayitvā* for *saṅkhepayato* (cf. p. 210).
- 16) p. 8, l. 1. has *samuṭṭhito* instead of *sambhavati* (cf. p. 212).
- 17) p. 8, l. 8. *Imāsu dvisu paññāsū ti pi paṭhanti.*
- 18) p. 10, l. 23. *Yathā kim bhaveyyā ti pi pāṭho.*
- 19) p. 14, last line. adopts *avijjāvasesā* for *avijjā niravasesā* (cf. p. 214 sq.).
- 20) p. 15, l. 29. *imehi catāhi indriyehi ti pi pāṭi* (cf. p. 215).
- 21) p. 15, last line. *padhānan ti pi pāṭho* (cf. p. 216).
- 22) p. 18, l. 8. *paṭighatṭhāniyesū ti pi pāṭho.*
- 23) p. 48, last line but one. *Keci pana ten' eva brahmacariyenā ti paṭhanti. Tesam matena siyā tassa (scl. atṭhasamāpattibrahmacariyassa) paṭikkhepo.*
- 24) p. 49, l. 6. *Ye pana ten' eva brahmacariyenā ti paṭhanti, tesam ayaṃ pāṭho:—Vāsanābhāgiyaṃ nāma suttam: dānakathā, silakathā, saggakathā, puñnavi-*

a *textus receptus* can only be spoken of so far as passages, sentences, words, etc. of the *Netti* have passed into the *Cy*. Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS. of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the *Netti* they can be set aside, whereas the history of the text of the *Piṭakas* is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the *Cy*, partake of them, but B. and Com. in a less degree than B<sub>1</sub> and S. Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is B., and the MS. from which it descends is the ancestor, direct or indirect,

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pākakathā ti . . . Tattha katamo pātho yuttatara ti? Pacchimo pātho ti (i. e. the reading of the text); niṭṭham gantabbam, yasmā Nibbedhabhāgiyaṃ uāma suttaṃ: yā catuṣaccapākāsanā ti vakkhati, na hi mahāthero sāvasesaṃ katvā dhammaṃ desesā ti.

25) p. 49, l. 25. mentions the reading *avitarūgehi*, borne out by B, (cf. p. 223).

26) p. 52, l. 4. *vādānupātā ti pi pātho*, *vādānupavattiyo ti attho*.

27) p. 99, l. 6. *purā aniyantaṃ samatikkamati ti pi pātho*.

28) p. 108, l. 8. *paecāgamanā ti pi pātho*.

[29) p. 137, l. 17. *yājayogo ti pi pātho*, *dānayutto ti attho*.

30) p. 146, l. 5, fr. b. *viratto ti pi pātho*.

31) p. 172, l. 20. *pakuppeyyum ti pi pātho*.

32) p. 176, l. 8. *silakkhandenā ti pi pātho*.

33) p. 189, l. 3. *maggam jānāti hitānukampi ti pi pātho*.]

The last five Nos. refer to readings of canonical texts quoted in the *Netti*. Of these No. 30 is borne out by the MSS.



of the MS. from which B<sub>1</sub> and S. descend. We hereby best account for errors which B. has in common partly with B<sub>1</sub> and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the *Netti*, properly speaking.

Variations in spelling which occur in the MSS. are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS. of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E. g., it always has *by* instead of *vy*; it sometimes spells *gandha* (bond), not *gantha* as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS., and I, too, may be guilty of one inconsistency or another<sup>1</sup>. But let me not be understood to have corrected indiscriminately and

<sup>1</sup> E. g., in spelling the nasal before a guttural.—A *crux* of our Burmese MSS. is the correct spelling of *tt*, which is mostly confounded with *tth* because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words *aññatta* (*anyatā* or *anyatva*) and *ekatta* (*ekatā* or *ekatva*) compel me to become more detailed on their behalf. At p. 23, B. and B<sub>1</sub> have the spelling *tt* and *tth* one beside the other, S. has always *tt*, as in the Sinhalese alphabet *t* and *th* are quite unlike. The Commentary (fol. 11a, obv., fourth line from bottom) gives the following explanation to p. 23:—*Aññattham (sic) tadaññam pi byaññanato gavesitabban ti attho. Imesaṃ dhammānaṃ atthato ekattan (sic) ti imam ev' attham Na hi yujjati ti ādinā vivarati . . . Tena icchātaphānaṃ atthato ekattam (sic) vuttam hoti ti. Etena na hi yujjati icchāya ca taṇhāya ca atthato aññattan (sic) ti yathā idaṃ vacanaṃ samatthanaṃ hoti, evaṃ [MS. eva] icchā vipariyāye aghatavatthūsu kodho upanāho ca uppajjati ti idaṃ pi samatthanaṃ hoti. Na tathā jarāmarāṇavipariyāye ti jarāmarāṇataphānaṃ atthato aññattam (sic) pi samatthitaṃ hoti ti etaṃ attham dasseti Imāya yuttiyā ti ādinā. Yadi icchātaphānaṃ atthato anaññattam (sic), atha kasmā . . . And to p. 38 (fol. 10, last line) it says:—*Yadi pi atthato (sic) ekam, desanāya pana viseso (i. e. aññatta) vijjati ti dassetum Api cā ti ādi vuttam.* In point of fact, the difference between*

without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e. g., the correct spelling of the participle of necessity in *iya* is nearly extinct and displaced by *iya*, whereas the passive in *iya* or *iyya* is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS., who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metre, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. Ślokas, the metre of which may be cured by dropping a syllable, e. g. *am* before a vowel in the next word, *iy* instead of *y*, are, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metre is necessarily stopped. Thus, e. g., we meet with supernumerary words and many other inconveniencies, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the *Netti*, especially in the *Sāsanapaṭṭhāna*-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS. nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed Pīṭaka books, I have to confess many failures. May others succeed better, and I have the comfort — *πένο; δ' εὐλασίς!* I omitted to refer to such passages as are very frequent in our Pali books and therefore familiar to all scholars, and I have marked with 'Cf.' passages of which the text referred to does not present an exact

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*anyatā* = *aññatta*, and *anyārtha* = *aññattha*, *ekatā* = *ekatta*, and *ekārtha* = *ekattha* is a very small one.

parallel. All quotations from the Sacred Scriptures are printed in italics.

The Commentary on the *Netti* by Dhammapāla fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the *Netti*<sup>1</sup>. My only MS. of the *Cy.* was the Mandalay MS., but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

There is in the commentary on the *Hārasampāta*<sup>2</sup> an additional discussion<sup>3</sup> about the sixteen *hārasampātas* which covers fol. 1a, rev., first line till fol. 1o, obv., fourth line. It is headed by *Dhp. v. 2*, and immediately the question is put *Tattha katamo desanā-hārasampāto?* That is to say, it substitutes for the *Hārasampāta* of the *Netti* an independent analytical research, in which only the framework of the *Netti* is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the *Cy.* are printed with all orthographical peculiarities of my MS., and if corrections were needed, the incorrect form is always put in the foot-notes.

In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS., and to Professor Rhys Davids for his kindness in allowing me the use of two MSS. in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

Würzburg (Bavaria).  
September 1900.

THE EDITOR.

<sup>1</sup> An asterisk in the margin indicates that the *Cy.* is to be consulted. <sup>2</sup> It closes thus (fol. 1a, obv., last line):—*Sesam ettha parikkhāra-samāropana-hārasampātesu yaṃ vattabham, taṃ pubbe vuttanayattā uttānam eva.* <sup>3</sup> It is introduced by the words (l. c.):—*Api c'ettha hārasampātaniddeso iminā pi nayena veditabbo.*





Namo Tassa Bhagavato Arahato sammāsam-  
buddhassa.

## SAMGAHAVĀRA.<sup>1</sup>

‘Yam loko pūjāyate | salokapālo sadā namassati ca  
tass’ eta<sup>2</sup> sāsanavaram | vidūhi ñeyyam narāvarassa 1  
Dvādasa padāni suttam | tam sabbam byañjanañ ca attho ca  
tam viññeyyam ubhayam | ko attho byañjanam katamam?<sup>3</sup>— 2  
Soḷasa hārā Netti | pañca nayā sāsanassa pariyetthi<sup>4</sup> 3  
atthārassa mūlapadā | Mahakaccānena<sup>5</sup> niddiṭṭhā. 3  
Hārā byañjanavicayo | suttassa nayā tayo ca suttattho  
ubhayam pariggahitam | vuccati suttam yathāsuttam. 4  
Yā c’eva desanā yañ ca | desitam ubhayam eva viññeyyam  
tatrāyam ānupubbi | navavidhasuttantapariyetthi<sup>6</sup> ti<sup>7</sup>. 5

## VIBHĀGAVĀRA.

### I.

#### Uddesavāra.

1. Tattha katame soḷasa hārā?

Desanā, vicayo, yutti, padaṭṭhāno, lakkhaṇo, catubhūho,  
āvatto, vibhatti, parivattano, vevacano<sup>2</sup>, paññatti, otaṇṇo,  
sodhana, adhiṭṭhāno, parikkhāro, samāropano iti.

<sup>1</sup> Titles not in the MSS.

<sup>2</sup> Metre Ariyā; v. 1 Jāghanacapalā, vv. 2—4 Pathyā,  
v. 5 Mukhacapalā (pāda a: Vipulā).

<sup>3</sup> etam. B<sub>1</sub>. S. <sup>4</sup> Mahā<sup>2</sup>. B<sub>1</sub>. S.

<sup>5</sup> suttam pari<sup>2</sup>. S. <sup>6</sup> B. adds saṅgahavāro. <sup>7</sup> om. S.

Tassānugiti: —

<sup>1</sup>Desanā vicayo yutti | padaṭṭhāno ca lakkhaṇo  
catubyūho ca āvatto | vibhatti parivattano<sup>2</sup> 1  
revacano ca<sup>3</sup> paññatti | otarano ca sodhana  
adhiṭṭhāno parikkhāro | samāropano<sup>4</sup> soḷaso. 2  
<sup>4</sup>Ete soḷasa hārā | pakittitā atthato asaṃkiṇṇā  
etesañ c'eva<sup>5</sup> bhavati | vitthāratayā nayavibhatti ti. 3

\* 2. Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sihavikkilīto, disālocano, añ-  
kuso iti.

Tassānugiti: —

<sup>6</sup>Paṭhamo nandiyāvatto | dutiyo ca tipukkhalo  
sihavikkilīto nāma | tatiyo nayalañjako. 1  
Disālocanam āhamsu | catuttham nayam uttamam  
pañcama añkuso nāma | sabbe pañca nayā gatā ti. 2

3. Tattha katamāni aṭṭhārasa mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha<sup>7</sup> katamāni nava padāni akusalāni?

Taṇhā, avijjā, lobho, doso, moho, subhasaññā,<sup>8</sup> uccesaññā,  
attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusala-  
pakkho saṅgaham samosarapaṃ gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alobho, adoso, amoho, asubhasaññā,  
dukkhasaññā, aniccasaññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho  
saṅgaham samosarapaṃ gacchati.

Tatr' idam uddānam: —

<sup>9</sup>Taṇhā ca avijjā pi<sup>10</sup> ca | lobho doso tath' eva moho ca<sup>11</sup>  
cāturo<sup>12</sup> ca vipallāsā | kilesabhūmi<sup>13</sup> nava<sup>14</sup> padāni. 1

<sup>1</sup> Metre Pathyāvatta; v. 2 cd Vipulā Piṅgalassa.

<sup>2</sup> om. S. <sup>3</sup> pañcadasā (<sup>6</sup>daso, S.) samā, B. S.

<sup>4</sup> Metre Ariyā (Pathyā). <sup>5</sup> āeva, B.; B. S. add tathā.

<sup>6</sup> Metre Pathyāvatta. <sup>7</sup> from tattha to akusalāni not in S.

<sup>8</sup> Metre Ariyā (Pathyā). <sup>9</sup> om. B. S.

<sup>10</sup> cattāro, S. <sup>11</sup> bhūmi, B. <sup>12</sup> na nava, S.

<sup>13</sup> subhasaññā m. p.



Samatho ca vipassanā ca<sup>1</sup> | kusalāni ca<sup>2</sup> yāni tīpi mūlāni  
caturō<sup>3</sup> satipatthānā | indriyabhūmī<sup>4</sup> nava padāni. 2  
Navahi<sup>5</sup> ca<sup>6</sup> padehi kusalā | navahi ca yujjanti<sup>6</sup> akusalā pakkhā:  
ete kho mūlapadā | bhavanti atthārasa padāni ti. 3

## II.

### Niddesavāra.

Tattha samkhepato Netti kittitā: —

2

\*Assādādinavatā | nissaraṇam pi ca<sup>9</sup> phalam<sup>10</sup> upāyo ca  
ānatti ca Bhagavato | yoginaṃ desanā hāro. 1

Yam pucchitā ca<sup>11</sup> vissajjitā ca | suttassa yā ca anugiti  
suttassa yo<sup>7</sup> pavicayo | hāro vicayo ti niddittho. 2

Sabbesaṃ hārānaṃ | yā bhūmī yo<sup>12</sup> ca gocaro tesam  
yuttāyuttiparikkhā | hāro yutti ti niddittho. 3

Dhammaṃ deseti jino | tassa ca<sup>9</sup> dhammassa yam pada-  
tthānaṃ

iti yava sabbadhammā | eso hāro padaatthāno. 4

Vuttamhi ekadhamme | ye dhammā ekalakkaṇā keci  
vuttā bhavanti sabbe | so hāro lakkaṇo nāma. 5

Neruttam adhippāyo | byañjanam atha desanā nidānaṃ ca  
pubbāparānusandhi<sup>13</sup> | eso hāro catubyūho. 6

Ekamhi padaatthāne | pariyesati sesakaṃ padaatthānaṃ  
āvattati paṭipakkhe | āvatto nāma so hāro. 7

Dhammaṃ ca padaatthānaṃ | bhūmiṃ ca vibhajjate<sup>14</sup> ayam  
hāro

sādhāraṇe asādhā- | raṇe ca<sup>9</sup> neyyo vibhatti ti. 8

Kusalākusale dhamme | nidditthe bhāvite pahine ca  
parivattati paṭipakkhe | hāro parivattano nāma. 9

<sup>1</sup> *The amphibrach in an odd foot!*      \* om. B., S.

<sup>2</sup> cattāro, B., S.      <sup>4</sup> bhūmī, B.

<sup>3</sup> nava, B.,      <sup>6</sup> yujjanti, S.

<sup>7</sup> B. B. add uddesavāro.

<sup>8</sup> Metre Aryā; v. 1 Pathyā, v. 2 Mukhacapalā, vv. 3—7 Pathyā, v. 8 Jaghanacapalā, vv. 9—16 Pathyā, v. 17 Jaghanacapalā, v. 18 Capalā, v. 19a Vipulā, vv. 20—26 Pathyā.

<sup>9</sup> om. S.      <sup>10</sup> balam, S.      <sup>11</sup> om. B.,      <sup>12</sup> neyyo, S.

<sup>13</sup> "parena sandhi, B.      <sup>14</sup> vibhajjate, S.

Vevacanāni bahūni <sup>1</sup> tu   sutte vuttāni ekadhammassa yo jānati suttavidū   vevacano nāma so hāro.	10
Ekam Bhagavā dhammam   paṇṇattihi vividhāhi deseti so ākāro ñeyyo   paṇṇatti nāma hāro ti.	11
Yo ca paṭiccuppādo   indriyakhandhā ca dhātu-āyatana ete hi otarati yo   otarano nāma so hāro.	12
Vissajjitamhi <sup>2</sup> pañhe   gāthāyaṃ pucchitāyaṃ ārabha suddhāsuddhaparikkhā   hāro so <sup>3</sup> sodhano nāma.	13
Ekattatāya dhammā   ye pi ca vemattatāya niddiṭṭhā te na vikappayitabbā   eso hāro adhiṭṭhāno.	14
Ye dhammā yaṃ dhammam   janayanti ppaccayā <sup>4</sup> param parato	
hetum avakadḍhayitvā   eso hāro parikkhāro.	15
Ye dhammā yaṃ-mūlā   ye c'ekattā pakāsita muninā te <sup>5</sup> samaropayitabbā <sup>6</sup>   esa samāropano hāro.	16
Taṇhā ca avijjam pi <sup>7</sup> ca   samathena vipassanāya yo neti sacchehi yojayitvā   ayam nayo nandiyāvatto.	17
Yo akusale samūlehi   neti kusale ca kusalamūlehi bhūtaṃ tathaṃ avitathaṃ   tipukkhalam taṃ nayam āhu.	18
Yo neti vipallāsehi   kilese <sup>8</sup> indriyehi saddhamme etaṃ nayam nayavidū   sīhaviṁkṣiṭam <sup>9</sup> āhu.	19
Veyyakarapesu hi ye   kusalākusalā tahi <sup>10</sup> tahi <sup>10</sup> vuttā manasā olokayate <sup>11</sup>   taṃ <sup>12</sup> khu <sup>12</sup> disalocanam <sup>12</sup> āhu.	20
Oloketvā <sup>13</sup> disalo-   canena <sup>14</sup> ukkhipiya yaṃ samāneti sabbe kusalākusale   ayam nayo aṅkuso nāma.	21
Solasa hārā paṭhamam   disalocanena <sup>15</sup> disā viloketvā saṃkhipiya aṅkusena hi   nāyehi tihi niddise <sup>16</sup> suttam.	22
<sup>17</sup> Akkharam padam byañjanam   nirutti tath' eva niddeso ākārachattavacanam   ettāva <sup>18</sup> byañjanam sabbam.	23

<sup>1</sup> bahuni, B. B.,<sup>2</sup> visa°, S.<sup>3</sup> om. S.<sup>4</sup> paccayā, B., S.<sup>5</sup> ne, S.<sup>6</sup> samā°, B.; sammā°, S.<sup>7</sup> om. B., S.<sup>8</sup> saṃkilese, B., S.<sup>9</sup> the trochee in the fourth foot is a metrical archaism.<sup>10</sup> tahi tahi, B.,<sup>11</sup> volo°, B.; B., S. add te.<sup>12</sup> api hi taṃ disā°, S.<sup>13</sup> olokayitvā, B., S.<sup>14</sup> disā°, S. <sup>15</sup> disā°, B. S.; the amphibrach in an odd foot!<sup>16</sup> niddisse, S.<sup>17</sup> Two morae are wanting at the

beginning of this line.

<sup>18</sup> ettāvata, B.,

Sampkāsanā pakāsanā<sup>1</sup> vivarapā | vibhajjanuttānikamma-  
 paññatti<sup>2</sup>  
 etehi chahi padēhi | attho kammañ ca<sup>3</sup> niddiṭṭham. 24  
 Tīhi ca nayā anūnā<sup>4</sup> | atthassa ca cha ppadāni<sup>5</sup> gaṇitāni  
 navahi padēhi Bhagavato | vacanass<sup>6</sup> attho samāyutta. 25  
 Atthassa<sup>7</sup> nava padāni | byañjanapariyēṭṭhiyā catubbisam<sup>8</sup>  
 ubhayam sampkhepayato | tettiṃsā ettikā<sup>9</sup> Netti ti. 26

Niddesa-vāro niṭṭhito<sup>10</sup>.

### III.

#### Paṭiniddesa-vāra.

##### A.

#### Hāravibhaṅga.

##### § 1. Desanā-hāra.

1. Tattha katamo desanā-hāro? \*

Assādaḍḍinavata ti gāthā ayam desanā-hāro.

2. Kiṃ desayati?

Assādam, ādinavam, nissaranam, phalam, upāyam, āpattiṃ.

*Dhammam vo bhikkhave desissāmi ādikalyāṇaṃ majjhe  
 kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanam, kevala-  
 paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsessāmi<sup>11</sup> ti.*

a) Tattha katamo assādo?

*Kāmaṃ kāmayamānassa tassa ce tam samijjhati*

*addhā<sup>12</sup> pīṭimano<sup>13</sup> hoti laddhā macco yad icchati ti*

(S. N. IV, 1, 1 — v. 766)

ayam assādo.

b) Tattha katamo ādinavo?

<sup>1</sup> all MSS. insert pakāsanā against the metre.

<sup>2</sup> vibhaja°, S. <sup>3</sup> em. S.

<sup>4</sup> anunnā, S. <sup>5</sup> pad°, B.

<sup>6</sup> B, adds ca.

<sup>7</sup> °bbisā, B., S. <sup>8</sup> ettakā, B.

<sup>9</sup> em. B. <sup>10</sup> pakāsessāmi, S.

<sup>11</sup> saddhā, B.,

<sup>12</sup> piti°, B. B.; the Burmese MSS. always have piti.



*Tassa ce kāmāyānassa<sup>1</sup> chandajātassa janturo  
te<sup>2</sup> kāmā parihāyanti sallavidāho va ruppati ti* (v. 2 =  
v. 767)

ayaṃ ādinavo.

c) Tattha katamaṃ nissaraṇaṃ?

*Yo kāme parivajjeti suppasseeva padā siro  
so<sup>3</sup> maṃ visattikaṃ loka sato samativattati ti* (v. 3 = v. 768)  
idaṃ nissaraṇaṃ.

aa) Tattha katamo assādo?

*Khettaṃ vatthum hiraññaṃ vā gavassaṃ<sup>4</sup> dāsaporisaṃ  
thiyo bandhū<sup>5</sup> puthukāme yo naro ānugijjhati ti* (v. 4  
= v. 769)

ayaṃ assādo.

bb) Tattha katamo ādinavo?

*Abalā naṃ balīyanti<sup>6</sup> maddante naṃ parissayā  
tato naṃ dukkham anveti nāvaṃ bhinnam ivodakan ti*  
(v. 5 = v. 770)

ayaṃ ādinavo.

cc) Tattha katamaṃ nissaraṇaṃ?

*Tasmā jantu sadā sato kāmāni parivajjaye  
te paḥāya tare oghaṃ nāvaṃ sitvā va pārāgā ti* (v. 6 =  
v. 771)

idaṃ<sup>7</sup> nissaraṇaṃ<sup>8</sup>.

d) Tattha katamaṃ phalaṃ?

*Dhammo have rakkhati dhammacāriṃ  
chattaṃ mahantaṃ yatha<sup>9</sup> vassakāle  
esānisamso<sup>10</sup> dhamme suciṇṇe  
na duggatiṃ gacchati dhammacārī ti* (Cf. Thag. v. 303;  
Jāt. vol. IV, p. 54 sq.; p. 496)

idaṃ phalaṃ.

e) Tattha katamo upāyo?

*Sabbe saṃkhārā aniccā ti | pe<sup>11</sup> | dukkhā<sup>12</sup> ti | pe<sup>13</sup> |  
Sabbe dhammā anattā ti yadā paññāya passati  
atha nibbindati dukkhe esa maggo visuddhiyā ti* (Dhp.  
vv. 277—79)

ayaṃ upāyo.

<sup>1</sup> kāmāyānassa, B. <sup>2</sup> om. S. <sup>3</sup> gavāssaṃ, B. S.

<sup>4</sup> dhu, all MSS. <sup>5</sup> balī, B. S.; pali, B. <sup>6</sup> om. B.

<sup>7</sup> yathā, all MSS. exc. Com. <sup>8</sup> eso ni, B. <sup>9</sup> pa, B. <sup>10</sup> om. B.

f) Tattha katamā āṇatti?

*Calakkhumā visamānīva vijjamāne parakkame  
paṇḍito jīvalokasmin<sup>1</sup> pāpāni parivajjaye ti* (Ud. p. 50)  
ayam āṇatti.

*Suññato lokam arekkhassu*

*Mogharājā* (ti āṇatti) *sadā sato* (ti uppāyo<sup>2</sup>)

*attānuditthim āhacca*

*evam maccutaro siyā* (ti<sup>3</sup> idam phalam) (S. N. V, 16, 4

— v. 1119).

{ Tattha Bhagavā ugghatitaññussa<sup>4</sup> puggalassa nissara-  
nam desayati, vipaṇcitaññussa<sup>5</sup> puggalassa ādinavañ ca  
nissarapañ ca desayati, neyyassa<sup>6</sup> puggalassa assādañ ca  
ādinavañ ca nissarapañ ca desayati.

Tattha catasso paṭipadā cattāro poggalā ca<sup>7</sup>.

Taphācarito mando satindriyena<sup>8</sup> dukkhāya paṭipadāya  
dandhābhiññāya niyyāti satipaṭṭhānehi nissayehi. Taphāca-  
rito udatto samādhindriyena<sup>9</sup> dukkhāya paṭipadāya khippā-  
bhiññāya niyyāti jhānehi nissayehi. Diṭṭhicarito mando  
viriyindriyena sukhāya paṭipadāya dandhābhiññāya niyyāti  
sammappadhānehi<sup>10</sup> nissayehi. Diṭṭhicarito udatto paññin-  
driyena<sup>11</sup> sukhāya paṭipadāya khippābhiññāya niyyāti  
saccehi nissayehi.

Ubho taphācaritā samathapubbaṅgamāya vipassanāya  
niyyanti rāgavirāgāya<sup>12</sup> cetovimuttiyā. Ubho diṭṭhicaritā  
vipassanāpubbaṅgamena samathena niyyanti avijjavirāgāya  
paññāvimuttiyā.

Tattha ye samathapubbaṅgamāhi paṭipadāhi niyyanti,  
te nandiyāvattena nayena hātabbā, ye vipassanāpubbaṅga-  
māhi paṭipadāhi niyyanti, te sīhavikkīḷitena nayena hātabbā.

<sup>1</sup> jīva°, B.

<sup>2</sup> uppāyo, S.

<sup>3</sup> om. S.

<sup>4</sup> ugghatit°, S.

<sup>5</sup> vipatitaññussa, S.

<sup>6</sup> thus all MSS.; B, inserts Bhagavā.

<sup>7</sup> om. B. B.; cf. A. IV, 133 (vol. II, p. 135); P. P. IV, 5

(p. 6); — A. IV, 161 (vol. II, p. 149).

<sup>8</sup> sati-indr°, B. S.

<sup>9</sup> sahamindr°, S.

<sup>10</sup> samapp°, B.

<sup>11</sup> pañcindr°, S.

<sup>12</sup> rāgacarito rāgāya, S.

\* 3. Svāyaṃ<sup>1</sup> hāro kattha sambhavati?

Yassa<sup>2</sup> Satthā vā dhammaṃ desayati aññataro vā<sup>3</sup> garuṭṭhāniyo sabrahmacāri, so taṃ dhammaṃ sutvā saddham paṭilabhati.

Tattha yā vimapsā ussāhanā tulanā<sup>4</sup> upaparikkhā, ayaṃ sutamayi paññā. Tathā sutena nissayena yā vimapsā tulanā upaparikkhā manasānupekkhanā, ayaṃ cintāmayi paññā.

Imāhi dvīhi paññāhi manasikārasampayuttassa yaṃ ānāpaṃ uppajjati dassanābhūmiyaṃ vā bhāvanābhūmiyaṃ vā, ayaṃ bhāvanāmayi paññā, parato ghosā sutamayi paññā, paccattasamuṭṭhitā yonisomanasikārā cintāmayi paññā, yaṃ<sup>5</sup> parato ca ghosena paccattasamuṭṭhitena ca yonisomanasikārena ānāpaṃ uppajjati, ayaṃ bhāvanāmayi paññā.

Yassa imā dve paññā atthi, sutamayi cintāmayi ca, ayaṃ ugghaṭṭitaññū<sup>6</sup>. Yassa sutamayi paññā atthi cintāmayi n'atthi, ayaṃ vipaṇcitaññū<sup>7</sup>. Yassa n'eva sutamayi paññā atthi na cintāmayi, ayaṃ neyyo.

\* 4. Sāyaṃ dhammadesanā kiṃ desayati?

Cattāri saccāni: dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ.

Ādinavo<sup>8</sup> phalaṃ ca dukkhaṃ, assādo samudayo<sup>9</sup>, nissaraṇaṃ nirodho, upāyo<sup>10</sup> ānatti ca<sup>11</sup> maggo.

Imāni cattāri saccāni.

Idaṃ dhammacakkaṃ, yathāha Bhagavā: —

*Idaṃ dukkhaṃ ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appatvattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ.*

Sabbaṃ dhammacakkaṃ.

\* Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā<sup>12</sup> niddesā. Etass' eva atthassa saṃkāsānā pakāsānā vivaraṇā vibhajanaṃ uttāni-kammaṃ paññatti iti p' idaṃ dukkhaṃ ariyasaccaṃ.

*Ayaṃ dukkhasamudayo ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ |*

<sup>1</sup> svāhaṃ, B. B.      <sup>2</sup> tassa, S.; also Com.      <sup>3</sup> om. S.

<sup>4</sup> tulanā, S.      <sup>5</sup> om. B.      <sup>6</sup> ugghā<sup>6</sup>, B.      <sup>7</sup> vipaci<sup>7</sup>, S.

<sup>8</sup> B. adds ca.      <sup>9</sup> S. adds ca.      <sup>10</sup> upāyo, S.      <sup>11</sup> niruttā, S.



pe\* | *Ayaṃ dukkhanirodho ti me bhikkhave* | pe\* | *Ayaṃ dukkhanirodhagāminī paṭipadā ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavuttitaṃ<sup>1</sup> appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.*

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā niddesā. Etass' eva añhassa saṃkāsanā pakāsanā vivaraṇā vibhajānā uttānikammaṃ paññatti iti p'idaṃ dukkhanirodhagāmini paṭipadā ariyasaccam.

Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti, \* byañjanehi vivarati, ākārehi vibhajati, niruttihi uttānikaroti, niddesehi paññāpeti.

Tattha Bhagavā akkharehi ca padehi ca ugghaṭeti<sup>2</sup>, byañjanehi ca ākārehi ca vipaṇcayati<sup>3</sup>, niruttihi ca niddesehi ca vitthāreti.

Tattha ugghaṭanā ādī, vipaṇcanā majjhe, vitthārapā pariyosānam.

So 'yaṃ dhammavinayo ugghaṭiyanto<sup>4</sup> ugghaṭitaññu- \* puggalam<sup>5</sup> vineti, tena naṃ āhu: ādikalyāṇo ti, vipaṇciyanto vipaṇcitaññupuggalam vineti, tena naṃ āhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalam vineti, tena naṃ āhu: pariyosānakalyāṇo ti.

Tattha cha ppadāni attho: saṃkāsanā, pakāsanā, vivaraṇā, vibhajānā, uttānikammaṃ, paññatti.

Imāni cha ppadāni attho.

Cha ppadāni byañjanasv: akkharasv, padasv, byañjanasv, ākāro, nirutti, niddeso.

Imāni cha ppadāni byañjanasv.

Tenāha Bhagavā: —

*Dhammasv vo bhikkhave desissāmi ādikalyāṇasv majjhe kalyāṇasv pariyosānakalyāṇasv sātthasv sabyañjanasv, kevalasv<sup>6</sup> paripunnasv<sup>6</sup> parisuddhasv<sup>6</sup> ti<sup>6</sup>.*

\* pa, B. B.

<sup>2</sup> pa, B.; la, B<sub>1</sub>; S. *only has* ayaṃ dukkhanirodho.

<sup>3</sup> S. *inserts* pe. <sup>4</sup> ugghā, S. <sup>5</sup> *ciyati*, S. <sup>6</sup> *om.* B.

Kevalaṃ ti lokuttaraṃ na missaṃ lokīyehi dhammehi. Paripunnāṃ ti paripūraṃ anūnaṃ<sup>1</sup> anutirekaṃ. Parisuddhaṃ ti nim-malaṃ sabbamaḥāpagataṃ pariyodātaṃ upatthitaṃ sabbavisesānaṃ.

\* Idam vuccati Tathāgatapadam iti pi, Tathāgatanisevitam iti pi, Tathāgatarāñjitaṃ iti pi. Ato<sup>2</sup> c'etaṃ brahmacariyaṃ paññāyati. Tenāha Bhagavā: — *Kevalaṃ paripunnāṃ parisuddhaṃ brahmacariyaṃ pakāśissāmi*<sup>3</sup> ti.

\* 5. Kesam ayaṃ dhammadesanā?

Yoginam. Tenāha āyasmā Mahākaccāno<sup>4</sup>: —

Assādaḍḍhāvata | nissaraṇaṃ pi ca<sup>5</sup> phalaṃ upāyo ca  
āpatti ca Bhagavato | yoginam desanā hāro ti.

Niyutto desanā-hāro.

## § 2. Vicaya-hāro.

1. Tattha<sup>6</sup> katamo vicayo-hāro?

Yaṃ pucchitaṃ ca vissajjitaṃ eā ti gāthā ayaṃ vicayo-hāro.

2. Kiṃ vicinati?

Padam<sup>6</sup> vicinati<sup>6</sup>, pañham vicinati, vissajjanaṃ vicinati, pubbāparaṃ vicinati, assādaṃ vicinati, ādinavaṃ<sup>6</sup> vicinati<sup>6</sup>, nissaraṇaṃ vicinati, phalaṃ vicinati, upāyaṃ vicinati,  
\* āpattiṃ vicinati, anugītiṃ vicinati, sabbe nava suttante vicinati.

\* 3. Yathā kiṃ bhavē?

Yathā āyasmā Ajito Pārāyano Bhagavantam pañham pucchati: —

*Ken' assu nivuto loko (icc āyasmā Ajito)*

*ken' assu na ppakāsati*

*kissābhilepanam brūsi*

*kiṃ su tassa mahābhīhayaṃ ti?* (S. N. V, 2, 1 — v. 1032).

Imāni cattāri padāni pucchitāni.

So eko pañho. Kasmā? Ekavattthupariggahā.

<sup>1</sup> anunnam, S.      <sup>2</sup> atho, B.      <sup>3</sup> pakāśessāmi, B. S.

<sup>4</sup> kaccāyano, B. B.,      <sup>5</sup> B. adds ca.

<sup>6</sup> om. S.; from here down to the verses Savanti sabbadhi sotā sqq. on p. 12 all in d'Alwis, Introd. p. 106—8.

Evam hi āha<sup>2</sup>: ken' assu nivuto loko ti? Lokādhittānam pucchati. Ken' assu na ppakāsati ti? Lokassa appakāsanaṃ pucchati. Kissābhilepanaṃ brūsi ti? Lokassa abhilepanaṃ pucchati. Kim su tassa mahabbhayaṃ ti? Tass' eva lokassa mahābhayaṃ pucchati.

Loko tividho: kilesaloko, bhavaloko, indriyaloko.

Tattha vissajjana: —

*Avijjāya nivuto loko (Ajitā ti Bhagavā)*

*vivicchā pamādā na ppakāsati*

*jappābhilepanaṃ brūmi*

*dukkhaṃ assa mahabbhayaṃ ti (v. 2 = v. 1033).*

Imāni cattāri padāni imehi catūhi padehi vissajjitāni, paṭhamam paṭhamena, dutiyam dutiyena, tatiyam tatiyena, catuttham catutthena.

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti vissajjana.

Nivaraṇehi nivuto loko, avijjā-nivaraṇā hi sabbe sattā, yathāha Bhagavā: — *Sabbasattānaṃ bhikkhave sabbopāṇānaṃ sabbabhūtānaṃ pariyūyato ekam eva nivaranaṃ vadāmi, yad idaṃ avijjā, avijjānivaranaṃ hi sabbe sattā. Sabbaso ca<sup>2</sup> bhikkhave avijjāya nirodhā cāgā paṭinissaggi n'atthi sattānaṃ nivaranaṃ ti<sup>3</sup> vadāmi<sup>4</sup> ti.*

Tena ca paṭhamassa padassa vissajjanaṃ yuttā.

b) Ken' assu na ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti vissajjana.

Yo puggalo nivaranaṇehi nivuto so vivicchatī, vivicchā nāma vuccatī vicikicchā, so vicikicchanto nābhissaddahatī, anābhissaddahanto<sup>5</sup> viriyam nārabhatī akusalānaṃ dhammānaṃ paṇānāya kusalānaṃ dhammānaṃ sacchikiriyāya, so idha pamādam anuyutto viharatī, pamatto sukhe dhamme na uppādiyati<sup>6</sup>, tassa te anuppādiyamānā na ppakāsanti, yathāha Bhagavā: —

*Dūre santo pakāsanti Himavanto va pabbato asanti<sup>7</sup> ettha na dissanti rattikhittā<sup>8</sup> yathā<sup>9</sup> sarā (Dhp.v.304) te guṇehi pakāsanti kittiyā ca yasena cā ti.*

<sup>1</sup> āyasmā, B.

<sup>2</sup> 'va, B.

<sup>3</sup> om. S.

<sup>4</sup> 'mi (without ti), B., S.

<sup>5</sup> nābhi<sup>10</sup>, B.

<sup>6</sup> 'dayati, B.

<sup>7</sup> rattim khittā, B.

<sup>8</sup> B, puts yathā after sarā.



Tena ca dutiyassa padassa vissajjanā yuttā.

c) Kassābhilepanam<sup>1</sup> brūsi ti pañhe Jappābhilepanam brūmi ti vissajjanā. Jappā nāma vuccati taṇhā, sā kathamā abhiliṃpati, yathāha Bhagavā: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati andhatamaṃ<sup>2</sup> tadā hoti yaṃ rāgo saḥate naran ti* (Cf.

Mahāvastu I, p. 244, 3 sq.; A. IV, p. 96; Sum. I. p. 54).

Sāyaṃ taṇhā āsattibahulassa puggalassa evaṃ abhijappā ti karitvā tattha loko abhilitto nāma bhavati.

Tena ca tatiyassa padassa vissajjanā yuttā.

d) Kiṃ su tassa mahabbhayaṃ ti pañhe Dukkham assa mahabbhayaṃ ti vissajjanā.

Duvidham dukkham: kāyikaṃ ca cetasikaṃ ca. Yaṃ kāyikaṃ idaṃ dukkham, yaṃ cetasikaṃ idaṃ domanassam. Sabbe sattā hi dukkhassa ubbijjanti<sup>3</sup>. N'atthi bhayaṃ dukkhena samasamaṃ, kuto vā pana<sup>4</sup> uttaritaraṃ? Tisso dukkhata: dukkhadukkhatā, vipariṇāmadukkhatā<sup>5</sup>, saṃkhāradukkhatā. Tattha loko odhiso kadāci karahaci<sup>6</sup> dukkhadukkhatāya muccati. Tathā vipariṇāmadukkhatāya. Tam kissa hetu? Honti loka appābādhaṃ pi dighāyukā pi. Saṃkhāradukkhatāya<sup>7</sup> pana loko anupādisesāya nibbāna-dhātuya muccati<sup>8</sup>. Tasmā saṃkhāradukkhatā dukkham lokassa ti katvā Dukkham assa mahabbhayaṃ ti.

Tena ca catutthassa padassa vissajjanā yuttā.

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

*Savanti sabbadhā<sup>9</sup> sotā (icc āyasmā Ajito)*

*sotānaṃ kiṃ nivāraṇaṃ*

*sotānaṃ saṃvaraṃ brūhi*

*kena sotā pīthiyyare?<sup>10</sup> (v. 2 = v. 1034).*

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena pucchitā.

<sup>1</sup> thus all MSS.

<sup>2</sup> andham tamam, S.

<sup>3</sup> uppajjanti, S.

<sup>4</sup> S. adds tassa.

<sup>5</sup> B. B., put vipari<sup>6</sup> after saṃkhāra<sup>6</sup> kattaci, B.

<sup>7</sup> saṃsāradukkham tāya, S. <sup>8</sup> vuccati, B.

<sup>9</sup> odhi, B. B.,

<sup>10</sup> pidhi<sup>10</sup>, B. B.,

Evam samāpannassa<sup>1</sup> lokassa evam sampkiliṭṭhassa<sup>2</sup> kim lokassa vodānam vuttānam iti? Evam hi āha: savanti sabbadhi<sup>3</sup> sotā ti. Asamāhitassa savanti abhijjhā byāpāda-pamādaabahulassa. Tattha yā abhijjhā ayam lobho akusalamūlam, yo byāpādo ayam doso akusalamūlam, yo pamādo ayam mohō akusalamūlam. Tass' evam asamāhitassa chasu āyatanesu taphā savanti: rūpataphā, saddataphā, gandhataphā, rasataphā, phoṭṭhabbataphā, dhammataphā, yathāha Bhagavā: —

*Savati<sup>4</sup> ti<sup>5</sup> kho bhikkhave chann<sup>6</sup> etam ajjhuttikānaṃ āyatanānaṃ adhivacanam. Cakkhu<sup>6</sup> savati manāpikesu rūpesu, amanāpikesu paṭihaṇṇati<sup>7</sup>. Sotam | pe<sup>8</sup> | ghānam . . . jivhā . . . kāyo . . . mano savati manāpikesu dhammesu, amanāpikesu paṭihaṇṇati ti<sup>9</sup>.*

Iti sabbā ca savati sabbathā ca savati.

Tenāha: — Savanti sabbadhi sotā ti.

a) Sotānam kim nivāraṇam ti pariyutthānavighātam pucchati. Idam vodānam.

b) Sotānam samvaram brūhi kena sotā pīṭhiyyare<sup>10</sup> ti. anusayasamugghātam<sup>11</sup> pucchati. Idam vuttānam.

Tattha vissajjanā: —

*Yāni sotāni lokasmim (Ajitā ti Bhagavā)*

*sati tesam nivāraṇam*

*sotānam samvaram brūmi<sup>12</sup>*

*paṇṇāy' ete pīṭhiyyare<sup>10</sup> ti (v. 4 = v. 1035).*

Kāyagatāya satiyā bhāvitāya<sup>13</sup> bahulikātāya<sup>14</sup> cakkhu nāviṇchati<sup>15</sup> manāpikesu rūpesu, amanāpikesu na paṭihaṇṇati . . . sotam | pe<sup>16</sup> | ghānam . . . jivhā . . . kāyo . . . mano . . . nāviṇchati<sup>17</sup> manāpikesu dhammesu, amanāpikesu na paṭihaṇṇati. Kena kāraṇena? Sampvutānivāritattā indri-

<sup>1</sup> sammā°, S.

<sup>2</sup> B, adds lokassa.

<sup>3</sup> °dhi, B. B.

<sup>4</sup> °ti, B, S.

<sup>5</sup> ca, B,; B. adds ca.

<sup>6</sup> cakkhum, B.

<sup>7</sup> °ti ti, S.

<sup>8</sup> pa, B,; om. B,.

<sup>9</sup> om. B,.

<sup>10</sup> pīḍhi°, B. B.

<sup>11</sup> anussaya°, S.

<sup>12</sup> om. S.

<sup>13</sup> vibhā°, B,.

<sup>14</sup> bahuli°, B. B.

<sup>15</sup> nāvicchati, S.

<sup>16</sup> pa, B,; om. B,.

<sup>17</sup> na vimjhati, S.

yānaṃ. Kena te samvutani varitā<sup>1</sup>? Sati-ārakkhena<sup>2</sup>. Tenāha Bhagavā: — Sati tesam nivāraṇaṃ ti.

Paññāya anusayā<sup>3</sup> pahiyyanti, anusayesu pahinesu pari-yuṭṭhānā pahiyyanti. Kissa anusayassa<sup>4</sup> pahinatta? Tam yathā khandhavantassa rukkhassa anavasesamūluddharape<sup>5</sup> kate pupphaphalapavāḷaṅkurasantati<sup>6</sup> samucchinā bhavati, evaṃ anusayesu pahinesu pari-yuṭṭhānasantati samucchinā bhavati pidahitā paṭicchannā. Kena? Paññāya. Tenāha Bhagavā: — Paññāy' ete pithiyyare<sup>7</sup> ti.

*Paññā c'eva sati ca (icc āyasmā Ajito)*

*nāmarūpañ<sup>8</sup> ca mārisa*

*etaṃ me yuṭṭho pabrūhi*

*katth' etaṃ uparujjhati ti? —*

*Yam etaṃ pañhaṃ apucchi<sup>9</sup>*

*Ajita taṃ vadāmi te*

*yattha nāmañ ca rūpañ ca*

*asesaṃ uparujjhati*

*viññāṇassa nirodhenā*

*etth' etaṃ uparujjhati ti (vv. 5, 6 — vv. 1036, 1037).*

- \* Ayam pañho anusandhiṃ pucchati. Anusandhiṃ pucchantaṃ kiṃ pucchati?

Anupādisesaṃ nibbānadhātum.

Tipi ca saccāni samkhatāni<sup>10</sup> nirodhadhammāni: dukkhaṃ, samudayo, maggo. Nirodho asamkhato<sup>11</sup>.

Tattha samudayo dīṇsu bhūmiṇsu pahiyyati: dassanabhūmiyā ca bhāvanabhūmiyā ca.

Dassanena tipi samyojanāni pahiyyanti: sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso. Bhāvanāya satta samyojanāni pahiyyanti: kāmaccando, byāpādo, rūparāgo, arūpa-

- \* rāgo, māno, uddhaccaṃ, avijjā ca niravasesā.

Te-dhātuke<sup>12</sup> imāni dasa samyojanāni: pañc' orambhāgiyāni, pañc' uddhambhāgiyāni.

<sup>1</sup> samvutā°, S.

<sup>2</sup> ārakkhaṇam, S.

<sup>3</sup> anussayā, S.

<sup>4</sup> anussa°, B.

<sup>5</sup> anavasesasa°, B.

<sup>6</sup> phalapallavaṅkura°, B.

<sup>7</sup> pidhi°, B. B.

<sup>8</sup> nāmaṃ rūpañ, B. B.

<sup>9</sup> āpucchi, S.; mama p°, B.

<sup>10</sup> samkhatāni, S.

<sup>11</sup> asamkhato, S.

<sup>12</sup> kesu, B. S.



Tattha tīpi samyojanāni — sakkāyadit̤hi, vicikicchā, silabbataparāmaṣo — anaññatāññassāmitindriyaṃ<sup>1</sup> adhi-  
t̤hāya nirujjhanti, satta samyojanāni — kāmaccando, byā-  
pādo, rūparāgo, arūparāgo, māno, uddhaccam, aviññā ca  
niravasesā<sup>2</sup> — aññindriyaṃ adhi-<sup>3</sup>t̤hāya nirujjhanti.

Yaṃ pana evaṃ jānāti: khipā me jāti ti idaṃ khaye-  
ññam, nāparam itthattāyā ti pajānāti idaṃ anuppāde-  
ññam.

Imāni dve ñāpāni aññātāvindriyaṃ.

Tattha yaṃ ca anaññatāññassāmitindriyaṃ<sup>3</sup> yaṃ ca  
aññindriyaṃ, imāni aggaphalaṃ arahattam pāpupantassa  
nirujjhanti.

Tattha yaṃ ca khaye-ññam yaṃ ca<sup>4</sup> anuppāde-ññam,  
imāni dve ñāpāni ekā paññā. Apī ca ārammaṇasamketena  
dve nāmāni labhanti: khipā me jāti ti pajānantassa khaye-  
ññam ti nāmam labhati, nāparam itthattāyā ti pajā-  
nantassa anuppāde-ññam ti nāmam labhati. Sā pajāna-  
nat̤thena paññā. Yathāditt̤ham apilūpanat̤thena sati.

Tattha ye pañcupādānakkhandhā, idaṃ nāmarūpam.

Tattha ye phassapañcamakā dhammā, idaṃ nāmam, yāni  
pañcindriyāni rūpāni<sup>5</sup>, idaṃ rūpam, tadubhayam<sup>6</sup> nāma-  
rūpam viññāpasampayuttam. Tassa nirodham Bhagavantam  
pucchanto āyasmā Ajito Pārāyane evaṃ āha:

Paññā<sup>7</sup> e'eva sati ca nāmarūpaṃ ca mārisa

etaṃ me puṭṭho pabrūhi kat̤h' etaṃ uparujjhati ti<sup>8</sup>.

Tattha sati ca paññā ca<sup>9</sup> cattāri indriyāni, sati dve  
indriyāni: satindriyaṃ ca samādhindriyaṃ ca, paññā dve  
indriyāni: paññindriyaṃ ca viriyindriyaṃ ca.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ  
saddhindriyaṃ.

Tattha yā saddhādhipateyya cittekkaggata, ayaṃ chanda-  
samādhi. Samāhite citte kilesānam vikkhambhanatāya  
paṭisamkhaṇabalena vā bhāvanābalena<sup>10</sup> vā<sup>11</sup>, idaṃ pañnam.

<sup>1</sup> anaññata<sup>o</sup>, B.      <sup>2</sup> avasesā, S.

<sup>3</sup> anaññata<sup>o</sup>, B. B.,

<sup>4</sup> om. S.      <sup>5</sup> rūpini, S.      <sup>6</sup> tadā<sup>o</sup>, B.

<sup>7</sup> paññāya, S.      <sup>8</sup> om. B.,

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-  
\* sarasamkappā<sup>1</sup>, ime samkhārā.

Iti purimako ca chandasamādhi kilesavikkhambhanatāya  
ca pahānam ime ca samkhārā, tadubhayam chandasamādhi-  
padhānasamkhārasamannāgatam iddhipādam bhāveti vive-  
kanissitam virāganissitam nirodhanissitam vosaggapariṇā-  
mim.

Tattha yā viriyādhipateyyā cित्तेkaggatā, ayam viriya-  
samādhi | pe<sup>2</sup> |

Tattha yā cittādhipateyyā cित्तेkaggatā, ayam citta-  
samādhi | pe<sup>3</sup> |

Tattha yā vimapsādhipateyyā cित्तेkaggatā, ayam vimam-  
sāsamādhi. Samāhite cित्ते kilesānam vikkhambhanatāya  
paṭisamkhānabalena vā bhāvanābalena vā, idam pahānam.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-sa-  
rasamkappā<sup>1</sup>, ime samkhārā.

Iti purimako ca vimapsāsamādhi<sup>4</sup> kilesavikkhambhana-  
tāya ca pahānam ime ca samkhārā, tadubhayam vimam-  
sāsamādhipadhānasamkhārasamannāgatam iddhipādam bhā-  
veti vivekanissitam virāganissitam nirodhanissitam vosagga-  
pariṇānam.

\* Sabbo samādhi nāpamūlako nāpapunnaṅgamo nāpānu-  
parivatti.

*Yathā pure tathā pacchā yathā pacchā tathā pure  
yathā divā tathā ratti yathā ratti tathā divā* (Cf. A. I, p. 236)<sup>5</sup>.

Iti vivaṭṭena cetasā apariyonaddhena sappabhāsam cittam  
bhāveti<sup>6</sup>.

Pañcindriyāni kusalāni cittasahabhūni cित्ते uppajjamāne  
uppaṇanti, cित्ते nirujjhamāne nirujjhanti. Nāmarūpaṃ ca  
viññāpāhetukam viññāpāpaccayanibbattam. Tassa maggena  
hetu upacchinno viññāpam<sup>7</sup> anāhāram<sup>8</sup> anabhinanditam  
apaṭṭhitam<sup>9</sup> appatīsandhikam, tam nirujjhati. Nāmarūpam  
api<sup>10</sup> ahetukam<sup>11</sup> appaccayam punabbhavam na nibbattayati<sup>12</sup>.

<sup>1</sup> \* sarasasamkappā, B.; \* pa. B. B.; <sup>2</sup> pa. B.; *om.* B.

<sup>4</sup> \* sammāsamādhi, S. <sup>5</sup> cf. Thag. v. 397. <sup>6</sup> vibhāveti, B.

<sup>7</sup> viññāpānāhārānam, B.; S. *omits* viññāpam.

<sup>8</sup> appatīthitam, S.; *om.* B. <sup>9</sup> pi, S. <sup>10</sup> ahetu, B.

<sup>11</sup> \* tiyati, B.; \* tiṣṭati, S.

Evam viññāṇassa nirodhā paññā ca sati ca nāmarūpañ  
ca nirujjhati. Tenāha Bhagavā: —

*Yam etaṃ pañham apucchi<sup>1</sup>  
Ajita taṃ vadāmi te:  
yattha nāmañ ca rūpañ ca  
asesaṃ uparujjhati  
viññāṇassa nirodhena  
etth' etaṃ uparujjhati ti.*

*Ye ca saṃkhātadhammāse<sup>2</sup> (icc āyasmā Ajito)  
ye ca sekha<sup>3</sup> puthū<sup>4</sup> idha  
tesaṃ me nipako iriyaṃ  
putṭho pabrūhi mārisā ti (vv. 6, 7 — vv. 1037, 1038).*

Imāni tīṇi padāni pucchitāni.

Te tayo pañhā. Kissa? Sekhāsekhavipassanāpubbañ-  
gamapahānayaogena.

Evam hi āha: ye<sup>5</sup> ca saṃkhātadhammāse<sup>2</sup> ti? Ara-  
hattaṃ pucchati. Ye ca sekha<sup>3</sup> puthū<sup>4</sup> idhā ti? Sekhaṃ  
pucchati. Tesāṃ me nipako iriyaṃ putṭho pabrūhi mārisā  
ti? Vipassanāpubbaṅgamaṃ pahānaṃ pucchati.

Tattha vissajjanā:

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)  
manasānāvilo siyā  
kusalo sabbadhammānaṃ  
sato bhikkhu paribbaje ti (v. 8 — v. 1039).*

Bhagavato sabbam kāyakammaṃ ñāṇapubbaṅgamaṃ<sup>6</sup>  
ñāṇanuparivatti, sabbam vacikammaṃ ñāṇapubbaṅgamaṃ  
ñāṇanuparivatti, sabbam manokammaṃ ñāṇapubbaṅgamaṃ  
ñāṇanuparivatti.

Atite amse appaṭihatam ñāṇadassanaṃ, anāgate amse  
appaṭihatam ñāṇadassanaṃ, paccuppanne amse appaṭihatam  
ñāṇadassanaṃ.

Ko ca ñāṇadassanassa paṭighāto?

<sup>1</sup> pucchati, S.

<sup>2</sup> sekkhā, B.

<sup>3</sup> "khata", B., S.

<sup>4</sup> putbu, B., S.

<sup>5</sup> yasmā ye, B.



Yam anicce dukkhe anattaniye<sup>1</sup> ca<sup>2</sup> aññāṇaṃ<sup>3</sup> adassa-  
 -ṇaṃ, ayam āṇadassanassa paṭighāto. Yathā idha puriso  
 tārakarūpāni passeyya no ca gāṇasaṅketena jāneyya,  
 ayam āṇadassanassa paṭighāto.

Bhagavato pana appaṭihatam āṇadassanam, anāvaraṇa-  
 āṇadassana<sup>4</sup> hi buddha bhagavanto.

Tattha sekkena dṛṣṭu dhammesu cittaṃ rakkhitabbam:  
 gedhā ca rajaniyesu dhammesu<sup>5</sup> dosā ca pariyutthānīyesu.

Tattha yā icchā<sup>6</sup> pucchā patthanā pihāyana<sup>7</sup> kilaṇā,  
 tam Bhagavā vārento<sup>8</sup> evam āha: kāmesu nābhigijjheyyā<sup>9</sup>  
 ti. Manasānāvilo siyā ti pariyutthānavighātam<sup>10</sup> āha.

Tathā hi sekho abhigijjhanto asamuppannaṃ ca kilesaṃ  
 uppādeti uppannaṃ<sup>11</sup> ca<sup>12</sup> kilesaṃ phātikaroti. Yo pana  
 anāvilasaṃkappo anabhigijjhanto vāyamati, so anuppannā-  
 -ṇaṃ<sup>13</sup> pāpakāṇaṃ akusalāṇaṃ dhammāṇaṃ anuppādāya  
 chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇ-  
 hāti padahati, so uppannāṇaṃ pāpakāṇaṃ akusalāṇaṃ  
 dhammāṇaṃ pabāṇāya chandaṃ janeti vāyamati viriyaṃ  
 ārabhati cittaṃ paggaṇhāti padahati, so anuppannāṇaṃ  
 kusalāṇaṃ dhammāṇaṃ uppādāya chandaṃ janeti vāya-  
 mati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so  
 uppannāṇaṃ kusalāṇaṃ dhammāṇaṃ tṭhiyā asammosaṃ  
 bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ  
 janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti pada-  
 hati.

a) Katame anuppannā pāpakā akusalā dhammā?

Kāmaavitakko, byāpādavitaṅko, vihiṃsavitakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?

Anusayā akusalamūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalā dhammā?

Yāni sotāpānassa indriyāni.

Ime anuppannā kusalā dhammā.

<sup>1</sup> anattani, B.

<sup>2</sup> 'va, S.

<sup>3</sup> ayam āṇa, S.

<sup>4</sup> 'dassā, B.; dassanāti, S.

<sup>5</sup> om. B.

<sup>6</sup> pihāyānā, S.

<sup>7</sup> nivā, B.

<sup>8</sup> manobhi, S.

<sup>9</sup> 'tthānā, S.

<sup>10</sup> uppanna, S.

<sup>11</sup> om. S.

<sup>12</sup> S. adds vā.

d) Katame uppannā kusalā dhammā?

Yāni aṭṭhamakassa indriyāni.

Ime uppannā kusalā dhammā.

Yena kāmavitakkam vāreti, idam satindriyam, yena byāpādavittakkam vāreti, idam samādhindriyam, yena vi-himsāvitakkam vāreti, idam viriyindriyam, yena uppannup-panne pāpake akusale dhamme pajahati vinodeti byanti-karoti anabhāvaṃ gameti nādhivāseti, idam paññindriyam.

Yā imesu catūsu indriyesu saddahanā okappanā, idam saddhindriyam (cf. p. 15).

a) Tattha saddhindriyam kattha datṭhabbam?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyam kattha datṭhabbam?

Catūsu sammappadhānesu.

c) Satindriyam kattha datṭhabbam?

Catūsu satipatṭhānesu.

d) Samādhindriyam kattha datṭhabbam?

Catūsu jhānesu.

e) Paññindriyam kattha datṭhabbam?

Catūsu ariyasāccekku.

Evam sekho sabbehi kusalehi dhammehi appamatto vutto Bhagavatā<sup>1</sup> anāvatāya manasā. Tenāha Bhagavā: — Manasānāvalo siyā ti.

Kusalo sabbadhammānan ti.

Loko nāma tividho: kilesaloko, bhavaloko, indriyaloko (cf. p. 11).

Tattha kilesalokena bhavaloko samudāgacchati. So indriyāni nibbatteti. Indriyesu bhāviyamānesu neyyassa pariññā bhavati. Sā duvidhena upaparikkhitabbā<sup>2</sup>: dassa-napariññāya ca bhāvanāpariññāya ca. Yadā hi sekho neyyam<sup>3</sup> pariñānāti, tadā nibbidāsahagatēhi saññāmanasi-kārehi neyyam pariññātam bhavati. Tassa dve dhammā kosallaṃ gacchanti: dassanakosallaṃ ca bhāvanākosallaṃ<sup>4</sup> ca<sup>5</sup>. Tam ānam pañcavidhena<sup>6</sup> veditabbam: abhiññā, pariññā, pahānam, bhāvanā, sacchikiriya.

<sup>1</sup> oṭo, S.

<sup>2</sup> parikkhiyatabbā, S.

<sup>3</sup> neyyam, B.

<sup>4</sup> om. S.

<sup>5</sup> oṭidhe, S.

a) Tattha katamā abhiññā?

- \* Yam dhammānam salakkhaṇe-ñāṇam dhammapaṭisaṃbhida<sup>1</sup> atthapaṭisaṃbhida ca, ayam abhiññā.

b) Tattha katamā pariññā?

Evam abhijānitvā<sup>2</sup> yā pariññanā: idaṃ kusalam idaṃ akusalam idaṃ sāvajjam idaṃ anavajjam idaṃ kaṇham idaṃ sukkam idaṃ sevittabbam idaṃ na sevittabbam, ime dhammā evaṃ gahitā idaṃ phalam nibbattayanti<sup>3</sup>, tesam evaṃ gahitānam ayam attho ti, ayam pariññā.

Evam pariñānitvā<sup>4</sup> tayo dhammā avasiṭṭhā bhavanti: paḥātabbā bhāvetabbā sacchikātabbā ca.

c) Tattha katame dhammā paḥātabbā?

Ye akusalā.

d) Tattha katame dhammā bhāvetabbā?

Ye kusalā.

e) Tattha katame dhammā sacchikātabbā?

Yam asaṃkhatam.

- \* Yo evaṃ jānāti, ayam vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalatākusalo āyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti. Tenāha Bhagavā: — Kusalo sabbadhammānam ti<sup>5</sup>.

Sato bhikkhu paribbaje ti.

Tena diṭṭhadhammasukhavihārattham abhikkante paṭikkante alokite vilokite sammiñjite<sup>6</sup> pasārite saṃghātipattacivaradhāraṇe asite pite khāyite sāyite uccārapassāvakkamme gate ṭhite nisinne sutte jāgarite bhāsīte tuḷubhāve satena sampajānena viḥātabbam.

- \* Imā dve cariyā anuññātā Bhagavatā: ekā visuddhānam, ekā visujjhantānam.

Ke visuddhā? Arahanto. Ke visujjhantā? Sekhā.

Katakieccāni hi arahato indriyāni. Yam bojjham<sup>7</sup> tam<sup>8</sup> catubbidham: dukkhassa pariññābhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, nirodhasa sacchikiriyābhisamayena.

Idam catubbidham bojjham<sup>9</sup>. Yo evaṃ jānāti, ayam

<sup>1</sup> B. adds ca.

<sup>2</sup> netvā, B.

<sup>3</sup> ttāpentī, B.

<sup>4</sup> om. S.

<sup>5</sup> samī<sup>10</sup>, B.

<sup>6</sup> bojjhaṅgam, S.



vuccati sato abhikkamati sato paṭikkamati khayā rāgassa khayā dosassa khayā mohassa. Tenāha Bhagavā: — Sato bhikkhu paribbaje ti.

Tenāha: —

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)  
manasānācilo siyā  
kusalo sabbadhammānaṃ  
sato bhikkhu paribbaje ti.*

Evam pucchitabbam, evam vissajjitabbam.

Suttassa ca anugiti atthato ca byañjanato ca samāna-yitabbā. Atthāpagataṃ hi byañjanam samphappalāpaṃ<sup>1</sup> bhavati. Dunnikkhittassa padabyañjanassa attho pi dunnayo bhavati. Tasmā<sup>2</sup> atthabyañjanupetaṃ saṃgāhitabbam<sup>3</sup> suttān ca pavicinittabbam<sup>4</sup>.

Kim<sup>5</sup> idaṃ suttam?

Āhaccavacanam anusandhivacanam nitattham neyyattham<sup>6</sup> a samkilesabhāgiyam<sup>7</sup> vāsānābhāgiyam<sup>8</sup> nibbedhabhāgiyam asekhabhāgiyam.

Kuhip imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evam suttam pavicetabbam.

Tenāha āyasmā Mahākaccāno: —

Yam pucchitān ca<sup>9</sup> vissajjitān ca<sup>10</sup> suttassa yā<sup>11</sup> ca anugiti ti<sup>12</sup>.

Niyutto vicayo-hāro.

### § 3. Yutti-hāra.

1. Tattha katamo yutti-hāro?

Sabbesaṃ hārānaṃ ti ayam yutti-hāro.

2. Kim yojayati?

Cattāro mahāpadesā: buddhāpadeso, saṃghāpadeso, sam-<sup>13</sup> bahulattherāpadeso, ekattherāpadeso.

Ime cattāro mahāpadesā.

3. Tāni padabyañjanāni sutte otārayitabbāni, vinaye<sup>14</sup> a sandassayitabbāni, dhammatāyam<sup>15</sup> upanikkhipitabbāni.

<sup>1</sup> sampa°, B. B.

<sup>2</sup> tassa, B.

<sup>3</sup> saṃgāyitabbam, S.

<sup>4</sup> S. adds ti.

<sup>5</sup> om. S.

<sup>6</sup> vāsana°, S.

<sup>7</sup> om. B.

<sup>8</sup> nāyam, S.

- \* a) Katamasmim sutte otārayitabbāni?

Catūsu ariyasaccesu.

- b) Katamasmim vinaye sandassayitabbāni?

Rāgavinaye dosavinaye mohavinaye.

- c) Katamiyam<sup>1</sup> dhammatāyam upanikkhipitabbāni?

Paṭiccasamuppāde.

Yadi catūsu ariyasaccesu avatarati kilesavinaye sandi-  
sati dhammataṇ ca na vilometi, evaṃ āsava na janeti.

- \* Catūhi mahāpadesehi yam yam yujjati yena yena yujjati  
yathā yathā yujjati, tam tam gahetabbam.

- \* 4. Pañham pucchitena kati padāni pañhe ti?

Padaso pariyogāhitabbam<sup>2</sup> vicetabbam<sup>3</sup>. Yadi sabbāni  
padāni ekam attham abhivadanti, eko pañho. Atha cattāri  
padāni ekam attham abhivadanti, eko pañho. Atha tīpi  
padāni ekam attham abhivadanti, eko pañho. Atha dve  
padāni ekam attham abhivadanti, eko pañho. Atha ekam  
padam ekam attham abhivadati, eko pañho.

Tam upaparikkhamānena aññatabbam.

5. Kim<sup>1</sup> ime dhammā nānattā nānābyañjanā udāhu  
imesam dhammānam eko attho byañjanam eva nānan ti?  
Yathā kim bhava?

Yathā sā devatā Bhagavantam pañham pucchati:

*Ken' assu<sup>2</sup> 'bbhāto loko ken' assu parivārīto*

*kena sallena otinno kissa dhūpāyito<sup>3</sup> sadā ti?* (S. I, p. 40).

Imāni cattāri padāni pucchitāni.

Te tayo pañhā. Katham āyati?

Bhagavā hi devatāya vissajjati:

*Maccunābbhāto loko jarāya parivārīto*

*tanhāsallena otinno icchādhūpāyito sadā ti* (l. c. Cf. Thag.  
v. 448).

Tattha jarā ca<sup>1</sup> marapaṇ ca, imāni dve samkhatassa  
samkhatalakkhaṇāni. Jarāyam tthitassa aññathattam ma-  
rapam vayo.

Tattha jarāya ca<sup>1</sup> marapaṇassa ca atthato nānattam. Kena  
kāraṇena?

<sup>1</sup> missam, B.

<sup>2</sup> kena su, S.

<sup>3</sup> 'gāyi', B.

<sup>4</sup> dhūmāyito, B.

<sup>5</sup> om. S.

Gabbhagatā pi hi miyyanti na ca<sup>1</sup> te jīṇā bhavanti. Atthi ca devānaṃ maraṇaṃ na ca tesāṃ sarirāni<sup>2</sup> jīranti. Sakkate ca<sup>3</sup> jarāya paṭikkamaṃ kātum, na pana sakkate maraṇassa paṭikkamaṃ kātum aññatr' eva iddhimantānaṃ iddhivisaṃyā.

Yam panāha: taṇhāsallena otiṇṇo ti, dissanti vitarāgā jīrantā pi<sup>4</sup> miyyantā pi. Yadi ca yathā jarāmaraṇaṃ evaṃ taṇhā pi siyā, evaṃ sante sabbe yobbanatṭhā pi vigata-taṇhā siyuma<sup>5</sup>, yathā<sup>6</sup> ca<sup>7</sup> taṇhā<sup>8</sup> dukkhassa samudayo, evaṃ jarāmaraṇaṃ pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmaraṇaṃ dukkhassa samudayo, taṇhā dukkhassa samudayo, yathā ca taṇhā maggavajjhā, evaṃ jarāmaraṇaṃ pi siyā magga-vajjham.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.

Yadi ca sandissati yutti, samārūḷham atthato ca aññattam, byañjanato pi gavesitabbam.

Sallo ti vā dhūpāyan ti vā imesaṃ dhammānaṃ atthato ekattam. Na hi yujjati<sup>9</sup> icchāya ca taṇhāya ca atthato aññattam.

Taṇhāya adhippāye aparipūramāne navasu āghātavattthūsu kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya<sup>7</sup> ca<sup>8</sup> maraṇassa ca taṇhāya ca atthato aññattam.

Yam pan' idaṃ Bhagavatā dvihi nāmehi abhilapitaṃ<sup>9</sup> icchā ti pi taṇhā ti pi, idaṃ Bhagavatā bahirānaṃ vatthūnaṃ ārammaṇavasena dvihi nāmehi abhilapitaṃ<sup>9</sup> icchā ti pi taṇhā ti pi.

Sabbā hi taṇhā ajjhosānalakkhaṇena ekalakkhaṇā.

Yathā sabbo aggi uphattalakkhaṇena ekalakkhaṇo, api ca upādānavasena aññamaññāni nāmāni labhati: kaṭṭhaggi ti pi tipaggi ti pi sakalikaggi ti pi gomayaggi ti pi thusaaggi ti pi sampkāraggi ti pi, sabbo hi<sup>10</sup> aggi uphattalakkhaṇo 'va, evaṃ sabbā taṇhā ajjhosānalakkhaṇena eka-

<sup>1</sup> ce, B.

<sup>2</sup> sarirā, S.

<sup>3</sup> 'va, B.

<sup>4</sup> om. S.

<sup>5</sup> om. B.

<sup>6</sup> yujjhati, S.

<sup>7</sup> jarā, B.

<sup>8</sup> om. B., S.

<sup>9</sup> labhitam, S.

<sup>10</sup> pi, B., S.



lakkhaṇā. Api tu ārammaṇa<sup>1</sup>-upādānavasena aññamaññehi  
 \* nāmehi abhilaṇṇāṇā<sup>2</sup> itthi<sup>3</sup> pi taṇhā itthi<sup>4</sup> pi sallo itthi<sup>5</sup> pi  
 dhūpāyana<sup>6</sup> itthi<sup>7</sup> pi saritā itthi<sup>8</sup> pi visattikā itthi<sup>9</sup> pi sineho itthi<sup>10</sup>  
 pi kilamatho itthi<sup>11</sup> pi latā itthi<sup>12</sup> pi maññanā itthi<sup>13</sup> pi bandho itthi<sup>14</sup>  
 pi āsā itthi<sup>15</sup> pi pipāsā<sup>16</sup> itthi<sup>17</sup> pi abhinandanā itthi<sup>18</sup> pi.

Sabbā hi<sup>19</sup> taṇhā ajjhosānalakkhaṇena ekalakkhaṇā yathā  
 ca vevacane vuttā<sup>20</sup>.

Āsā pihā<sup>21</sup> ca<sup>22</sup> abhinandanā ca

anekadhātūsu<sup>23</sup> sarā patitthitā

aññānamulappabhavā pajappitā

sabbā mayā byantikatā samulakā<sup>24</sup> ti (Cl. S. I. p. 181). <sup>CP53.</sup>

Taṇhāy'etaṃ vevacanam, yathāha Bhagavā: —

Rūpe Tissa avigatarūgassa<sup>25</sup> avigatacchandassa avigata-  
 pemassa avigatapipāsassa avigataparilāhassa . . . (Cl. S. III,  
 p. 107).

Evam vedanāya . . . saññāya . . . saṃkhāresu . . . vīñ-  
 ṇāpe avigatarūgassa avigatacchandassa avigatapemassa avi-  
 gatapipāsassa avigataparilāhassa sabbam suttam vitthāre-  
 tabbam.

Taṇhāy'etaṃ vevacanam.

Evam yujjati: sabbo dukkhūpacāro<sup>26</sup> kāmataṇhāsasaṃkhā-  
 ramūlako<sup>27</sup>, na pana yujjati: sabbo nibbidūpacāro<sup>28</sup> kāma-  
 taṇhāparikkhāramūlako.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.  
 Yathā Bhagavā rāgacaritassa puggalassa asubham desayati,  
 dosacaritassa Bhagavā puggalassa mettāṃ desayati, moha-  
 caritassa Bhagavā puggalassa paṭiccasamuppādam desayati.

Yadi hi Bhagavā rāgacaritassa puggalassa mettāṃ<sup>29</sup> ceto-  
 vimuttim<sup>30</sup> deseyya sukham vā paṭipadam dandhābhīṇam su-  
 kham vā paṭipadam khippābhīṇam vipassanāpubbaṅgamam  
 vā pabānam deseyya, na yujjati desanā. Evam<sup>31</sup> yam kiñci  
 rūgassa anulomappahānam dosassa anulomappahānam mo-

<sup>1</sup> nam, B., S.

<sup>2</sup> dhūm°, S.

<sup>3</sup> om, S.

<sup>4</sup> B. B., add itthi.

<sup>5</sup> om. B. B.,

<sup>6</sup> vuttam, S.

<sup>7</sup> pipāsā pihā, S.

<sup>8</sup> B. puts ca before pihā.

<sup>9</sup> tusu, B., S.

<sup>10</sup> samulika, B., S.

<sup>11</sup> avita°, S.; also Com.

<sup>12</sup> dukkho°, B.,

<sup>13</sup> S. adds ti.

<sup>14</sup> nibbindu°, B.,

<sup>15</sup> mettā, S.

<sup>16</sup> uttiyā, S.

hassa anulomappahānam, sabban tam vicayena hārena vicinitvā<sup>1</sup> yutti-hārena yojetabbam, yāvatikā<sup>2</sup> nāpassa bhūmiā. \*

Mettāvihārissa sato byūpādo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, byūpādo pahānam abbattham gacchati ti yujjati desanā.

Karuṇāvihārissa sato vihesā cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vihesā pahānam abbattham gacchati ti yujjati desanā.

Muditāvihārissa sato arati cittaṃ pariyādāya ṭhassati ti na yujjati desanā, arati pahānam abbattham gacchati ti yujjati desanā.

Upekkhāvihārissa<sup>4</sup> sato rāgo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, rāgo pahānam abbattham gacchati ti yujjati desanā.

Animittāvihārissa sato nimittānusāri, tena ten<sup>5</sup> eva viññā-<sup>\*</sup> nam pavattati ti na yujjati desanā, nimittam pahānam abbattham gacchati ti yujjati desanā.

Asmi ti vigatam, ayam aham asmi ti na samanupassāmi, atha ca pana me kismiñci<sup>6</sup> katasmin<sup>6</sup> ti vicikicchā kathamkathā<sup>7</sup> sallam<sup>8</sup> cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vicikicchā kathamkathā<sup>7</sup> sallam pahānam abbattham gacchati ti yujjati desanā.

Yathā vā<sup>9</sup> pana<sup>9</sup> paṭhamam<sup>10</sup> jhānam<sup>10</sup> samāpānassa sato kāmarāgabyūpādā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, avitakkasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Dutiyam jhānam samāpānassa sato vitakkavicārasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhasukhasahagatā<sup>11</sup> vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

<sup>1</sup> 'netvā, B.    <sup>2</sup> yāvatī, S.    <sup>3</sup> om. S.    <sup>4</sup> upekhā, B.

<sup>5</sup> kismiñ, B.    <sup>6</sup> 'mici (without ti), B.; kathasmin, S.

<sup>7</sup> S. puts katham<sup>6</sup> before vi<sup>6</sup>    <sup>8</sup> sallakī, S.    <sup>9</sup> 'va, S.

<sup>10</sup> paṭhamajjhā, S., and so in every similar case.

<sup>11</sup> upekhā, B.

Tatiyaṃ jhānaṃ samāpannassa sato pītisukhasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhāsati-pārisuddhisahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Catuttham jhānaṃ samāpannassa sato upekkhāsahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākāsanañ-cāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākāsanañcāyatanam samāpannassa sato rūpasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, viññāpañcāyatana-sahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Viññāpañcāyatanam samāpannassa sato ākāsanañcāyatanasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākiñcaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākiñcaññāyatanam samāpannassa sato viññāpañcāyatana-sahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, neva-saññānāsaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Neva-saññānāsaññāyatanam samāpannassa sato saññāpa-cārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, saññāvedayitānirodhasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Kallatāparicitaṃ cittaṃ na ca abhinīhāraṃ khamati ti na yujjati desanā, kallatāparicitaṃ cittaṃ atha ca abhinīhāraṃ khamati ti yujjati desanā.

Evam sabbe nava suttantā yathādhammaṃ yathāvinayaṃ



yathā Satthu sāsanaṃ sabbato<sup>1</sup> vicayena hārena vicinitvā  
yutti-hārena yojetabbā<sup>2</sup>.

Tenāha āyasmā Mahākaccāno; —

Sabbesaṃ hārānaṃ | yā bhūmi<sup>3</sup> yo ca gocaro tesā ti.

Niyutto yutti-hāro.

#### § 4. Padatthāna-hāra.

1. Tattha katamo padatthāno-hāro?

Dhammaṃ deseti jīno ti ayaṃ padatthāno-hāro.

2. Kim desayati?

Sabbadhammayāthāva<sup>4</sup> - asampaṭivedhalakkhaṇā<sup>5</sup> ariyā.  
Tassa vipallāsā padatthānaṃ. Ajjhosānalakkhaṇā taṇhā.  
Tassa piyarūpaṃ sātārūpaṃ padatthānaṃ. Patthanalak-  
khaṇo lobho. Tassa adinnādānaṃ padatthānaṃ. Vappa-  
saṇṭhānabyañjanagahaṇalakkhaṇā<sup>6</sup> subhasaṇṇā. Tassa in-  
driyasamvaro padatthānaṃ. Sāsavaphassa-upagamanalak-  
khaṇā sukhasaṇṇā. Tassa assādo padatthānaṃ. Saṃkhata-  
lakkhaṇānaṃ dhammānaṃ asamanupassanalakkhaṇā nicca-  
saṇṇā. Tassa viññānaṃ padatthānaṃ. Aniccaesaṇṇā-dukka-  
saṇṇā-asamanupassanalakkhaṇā attasaṇṇā<sup>7</sup>. Tassa nāma-  
kāyo padatthānaṃ.

Sabbadhammasampaṭivedhalakkhaṇā<sup>8</sup> vijjā. Tassa sab-  
baṃ<sup>9</sup> ñeyyaṃ<sup>10</sup> padatthānaṃ. Cīttavikkhepapatisambara-  
ṇalakkhaṇo samatho. Tassa asubhā padatthānaṃ. Iccāva-  
carapatisamharapalakkhaṇo alobho. Tassa adinnādānaṃ  
veramaṇi padatthānaṃ. Abyāpajjalakkhaṇo adoso. Tassa  
pāpātipātā veramaṇi padatthānaṃ. Vatthu-arippatipāda-  
nalakkhaṇo amoho. Tassa sammāpatipatti padatthānaṃ.  
Vinīlakavipubbakagahaṇalakkhaṇā asubhasaṇṇā. Tassa  
nibbidā padatthānaṃ. Sāsavaphassaparijānanalakkhaṇā  
dukkaesaṇṇā. Tassa vedanā padatthānaṃ. Saṃkhata-  
lakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇā anicca-

<sup>1</sup> sato, S.

<sup>2</sup> B. S. *add* ti.

<sup>3</sup> bhummi, B.

<sup>4</sup> sabbadhammānaṃ yathāva, S.

<sup>5</sup> "byañjanagahaṇa", S.

<sup>6</sup> attha<sup>o</sup>, S.

<sup>7</sup> om. S.

<sup>8</sup> seyya, S.

saññā. Tassā uppadavayā padaṭṭhānaṃ. Sabbadhammā-  
 nam<sup>1</sup> abhinivesalakkhaṇā anattasaññā. Tassā<sup>2</sup> dhamma-  
 saññā<sup>3</sup> padaṭṭhānaṃ. Pañca kāmagaṇā kāmārāgassa  
 padaṭṭhānaṃ. Pañcendriyāni rūpini<sup>4</sup> rūparāgassa padaṭṭhā-  
 naṃ. Chaḷāyatanam<sup>5</sup> bhavarāgassa padaṭṭhānaṃ. Nibbatti-  
 bhavānupassitā pañcannaṃ upādānakkhandhānaṃ padaṭṭhā-  
 naṃ. Pubbenivāsānusseati nāpadassanassa padaṭṭhānaṃ.  
 Okappanalakkhaṇā saddhā adhimuttipaccupatṭhānā ca  
 anāvilalakkhaṇo<sup>6</sup> pasādo<sup>7</sup> sampasīdanapaccupatṭhāno ca.  
 Abhiṭṭhiyānalakkhaṇā saddhā. Tassā aveccapasādo  
 padaṭṭhānaṃ. Anāvilalakkhaṇo pasādo. Tassa saddhā  
 padaṭṭhānaṃ. Ārambhalakkhaṇam viriyam. Tassa sam-  
 mappadhānaṃ padaṭṭhānaṃ. Apilāpanalakkhaṇā sati<sup>8</sup>.  
 Tassā satipatṭhānaṃ padaṭṭhānaṃ. Ekaggalakkhaṇo sam-  
 ādhi. Tassa jhānāni padaṭṭhānaṃ. Pajānanalakkhaṇā paññā.  
 Tassā saccāni padaṭṭhānaṃ.

Aparo nayo: —

Assādananasikāralakkhaṇo ayoṇisomanasikāro. Tassa  
 avijjā padaṭṭhānaṃ. Saccasammohanalakkhaṇā<sup>9</sup> avijjā.  
 Tam<sup>10</sup> saṃkhārānaṃ padaṭṭhānaṃ. Punabbhavavirohana-  
 lakkhaṇā<sup>11</sup> saṃkhārā. Tam<sup>12</sup> viññāpassa padaṭṭhānaṃ.  
 Opapaccayikanibbattilakkhaṇam viññāṇam. Tam nāmarū-  
 passa padaṭṭhānaṃ. Nāmakāyarūpakāyasamghātalakka-  
 ṇam nāmarūpaṃ. Tam chaḷāyatanassa<sup>13</sup> padaṭṭhānaṃ.  
 Indriyavaratṭhānalakkhaṇam chaḷāyatanam<sup>14</sup>. Tam phas-  
 sassa padaṭṭhānaṃ. Cakkhurūpaviññāṇasannipātalakkhaṇo<sup>15</sup>  
 phasso. Tam vedanāya padaṭṭhānaṃ. Itthānīṭṭhānubha-  
 vanalakkhaṇā vedanā. Tam taṇhāya padaṭṭhānaṃ. Ajjo-  
 sānalakkhaṇā taṇhā. Tam<sup>16</sup> upādānassa padaṭṭhānaṃ.  
 Opapaccayikaṃ<sup>17</sup> upādānaṃ. Tam bhavassa padaṭṭhānaṃ.  
 Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo. Tam<sup>18</sup>

<sup>1</sup> 'dhamma, B. <sup>2</sup> om. S.

<sup>3</sup> rūpini, B. S.; rūpāni, B. <sup>4</sup> written chaṭṭh<sup>o</sup> in S.

<sup>5</sup> 'pe, S. <sup>6</sup> 'de, S. <sup>7</sup> satti, S.

<sup>8</sup> 'kkhaṇa<sup>o</sup>, B. S. <sup>9</sup> sā, B. S. <sup>10</sup> 'virūhaka<sup>o</sup>, S.

<sup>11</sup> te, B. S. <sup>12</sup> sa<sup>o</sup>, S. <sup>13</sup> 'sannipātana<sup>o</sup>, S.

<sup>14</sup> sā, S. <sup>15</sup> 'tam, B. <sup>16</sup> so, B. S.

jātiyā padatthānam. Khandhapātubhavanalakkhaṇā<sup>1</sup> jāti. Tam jarāya padatthānam. Upadhiparipakalakkhaṇā jarā. Tam maraṇassa padatthānam. Jivitindriyūpacchedalakkhaṇam maraṇam. Tam sokassa padatthānam. Ussukkakārako soko. Tam paridevassa padatthānam. Lalappakārako<sup>2</sup> paridevo. Tam dukkhassa padatthānam. Kāyasampiḷanam dukkham. Tam domanassassa padatthānam. Cittasampiḷanam<sup>3</sup> domanassam. Tam upāyāsassa padatthānam. Odaḥanakārako upāyāso. Tam bhavassa padatthānam.

Imāni bhavaṅgāni yadā samaggāni nibbattāni bhavanti, so bhavo. Tam saṃsārassa padatthānam. Niyyānikalakkhaṇo maggo. Tam nirodhaassa padatthānam. Tittānū<sup>4</sup>ntā pitaṇūntāya padatthānam. Pitaṇūntā mattaṇūntāya padatthānam. Mattaṇūntā attāṇūntāya padatthānam. Attāṇūntā pubbekatapūṇṇatāya<sup>5</sup> padatthānam. Pubbekatapūṇṇatā<sup>6</sup> patirūpadesavāsassa padatthānam. Patirūpadesavāso sappurissūpanissayassa padatthānam. Sappurissūpanissayo<sup>7</sup> attasamāpāṇidhānassa padatthānam. Attasamāpāṇidhānam silānam padatthānam. Silāni avippatīsārassa padatthānam. Avippatīsāro pāmujjassa<sup>8</sup> padatthānam. Pāmujjam pītiyā padatthānam. Pīti passaddhiyā padatthānam. Passaddhi sukhassa padatthānam. Sukham samādhissa padatthānam. Samādhi yathābhūtaṇṇapadassanassa padatthānam. Yathābhūtaṇṇapadassanam nibbidāya padatthānam. Nibbidā virāgassa padatthānam. Virāgo vimuttiyā padatthānam. Vimutti vimuttiṇṇapadassanassa padatthānam.

Evam yo koci upanissayo yo koci paccayo, sabbo so padatthānam.

Tenāha āyasmā Mahākaccāno: —

Dhammam deseti jino ti.

Niyutto padatthāno-hāro.

<sup>1</sup> khandhānam pātu°, S.

<sup>2</sup> lalanappa°, S.

<sup>3</sup> cittapīlanam, S.

<sup>4</sup> \*kātānūntāya, B.

<sup>5</sup> \*tānūntā, B.

<sup>6</sup> sappurissasannisayo, S.

<sup>7</sup> pāmo°, B.



## § 5. Lakkhaṇa-hāra.

1. Tattha katamo lakkhaṇo-hāro?

Vuttamhi ekadhamme ti ayam lakkhaṇo-hāro.

2. Kim lakkhayati?

Ye dhammā ekalakkhaṇā, tesam dhammānaṃ ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

3. Yathā kim bhave?

Yathāha Bhagavā: —

*Cakkhum<sup>1</sup> bhikkhave anavattḥitaṃ itṭaraṃ parittaṃ pabhaṅgu, parato dukkhaṃ byasanam calaṃ<sup>2</sup> kukkulaṃ saṃkhāraṃ<sup>3</sup> vadhakaṃ<sup>4</sup> amittamaṃjhe.*

Imasmiṃ cakkhusmiṃ vutte avasiṭṭhāni ajjhattikāni āyatanāni vuttāni bhavanti.

Kena kārapena?

Sabbāni hi cha ajjhattikāni āyatanāni vadhakattḥena ekalakkhaṇāni.

Yathā cāha Bhagavā: —

*Atīte Rādha rūpe anapekho<sup>5</sup> hoti, anāgataṃ rūpaṃ mā abhinandi, paccuppanassa rūpassa nibbidāya virāgāya nirōdhāya cāgāya paṇiniasaggāya paṭipajja.*

Imasmiṃ rūpakkhandhe vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kārapena?

Sabbe hi pañcakkhandhā Yamakovādasutte<sup>6</sup> vadakattḥena ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

*Yesā ca susamāraddhā niccaṃ kāyagatā sati*

*akiccaṃ te na sevanti kicce sūtaccakārino* (Dhp. v. 293).

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā sati cittaगतā<sup>7</sup> dhammagatā<sup>8</sup> ca. Tathā yaṃ kiñci diṭṭhaṃ vā suttaṃ vā mutaṃ vā ti vutte vuttam bhavati viññātaṃ.

Yathā cāha Bhagavā: —

<sup>1</sup> lakkhiyati, B. S.

<sup>2</sup> cakkhu, S.

<sup>3</sup> calanam, B.

<sup>4</sup> saṃkhāraṇa<sup>o</sup>, S.

<sup>5</sup> pekko, S.

<sup>6</sup> cf. S. III, p. 109 sqq.

<sup>7</sup> citta<sup>o</sup>, S.

<sup>8</sup> dhammā<sup>o</sup>, B.

*Tasmā ti ha tvam<sup>1</sup> bhikkhu kāye kāyānupassī viharāhi<sup>2</sup> ātāpi sampajāno satimā vineyya loke abhijjhādomanassam.*

Ātāpi ti viriyindriyam. Sampajāno ti paññindriyam. Satimā ti satindriyam. Vineyya loke abhijjhādomanassam ti samādhindriyam.

Evam kāye kāyānupassino viharato cattāro satipatthānā bhāvanāpāripūrim gacchanti.

Kena kārāṇena?

Ekalakkaṇattā catunnam indriyānam.

Catūsu satipatthānesu bhāviyamānesu cattāro sammappadhānā bhāvanāpāripūrim gacchanti. Catūsu sammappadhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāripūrim gacchanti. Catūsu iddhippādesu bhāviyamānesu pañcendriyāni bhāvanāpāripūrim gacchanti. Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripūrim gacchanti. Pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripūrim gacchanti. Sattasu bojjhaṅgesu bhāviyamānesu ariyo atthaṅgiko maggo bhāvanāpāripūrim gacchati. Sabbe ca<sup>3</sup> bodhaṅgamā<sup>4</sup> dhammā bodhipakkkhiyā bhāvanāpāripūrim gacchanti.

Kena kārāṇena?

Sabbe hi bodhaṅgamā<sup>4</sup> dhammā<sup>5</sup> bodhipakkkhiyā niyyānikalakkaṇena ekalakkaṇā.

Te<sup>6</sup> ekalakkaṇattā bhāvanāpāripūrim gacchanti.

Evam<sup>7</sup> akusala pi<sup>8</sup> dhammā ekalakkaṇattā pahānam abbattham gacchanti.

Catūsu satipatthānesu bhāviyamānesu vipallāsā paliyanti, ahārā c'assa pariññam gacchanti, upādānehi anupādāno bhavati, yogehi ca visamyutto bhavati, gandhehi ca vippayutto bhavati, āsavehi ca anāsavo bhavati, ogehi ca nītippe bhavati, sallehi ca visallo bhavati, viññānatthitīyo c'assa pariññam gacchanti, agatigamahehi<sup>9</sup> ca<sup>3</sup> na agatim<sup>10</sup> gacchanti.

<sup>1</sup> tam. S.

<sup>2</sup> bojjh°. S.

<sup>3</sup> S. adds pi.

<sup>4</sup> bhavati, S.

<sup>5</sup> °rati. S.

<sup>6</sup> om. B.

<sup>7</sup> om. B., S.

<sup>8</sup> 'va, B.

<sup>9</sup> tena, B., S.

<sup>10</sup> °pesu hi, S.

Evam akusalaṃ pi dhammā ekalakkhapattā pahānam abbattham gacchanti.

Yattha vā pana rūpindriyam desitam, desitā tatth<sup>1</sup> eva<sup>2</sup> rūpadhātu<sup>3</sup> rūpakkhandho<sup>4</sup> rūpañcāyatanam. Yattha vā pana sukhā vedanā desitā, desitam tattha sukhindriyam somanassindriyam dukkhasamudayo ca ariyasaccam. Yattha vā pana dukkhā vedanā desitā, desitam tattha dukkhindriyam domanassindriyam dukkhaṃ ca ariyasaccam. Yattha vā pana adukkhamasukhā vedanā desitā, desitam tattha upekkhindriyam<sup>5</sup> sabbo ca paṭiccasamuppādo.

Kena karamena?

Adukkhamasukhāya hi vedanāya avijjā<sup>6</sup> anuseti<sup>6</sup>, avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāpam, viññāpaccayā nāmarūpam, nāmarūpapaccayā chaḷāyatanam<sup>7</sup>, chaḷāyatanapaccayā<sup>7</sup> phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarasokapari-devadukkhadomanassūpāyāsā sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti<sup>8</sup>.

\* So ca sarāga-sadosa-samoha-saṃkilesapakkhena hātabbo, vitarāga-vitadosa-vitamoha-ariyadhammehi hātabbo.

\* Evam ye dhammā ekalakkhapā kiccato ca lakkhapato ca sāmāññato ca cutupapātato<sup>9</sup> ca, tesam dhammānam ekasmiṃ dhamme vutte avasitthā dhammā vuttā bhavanti.

Tenāha āyasmā Mahākaccāno<sup>10</sup>: —

Vuttamhi ekadhamme ti.

Niyutto lakkhavo-hāro.

§ 6. Catubyūha-hāro.

1. Tattha katamo catubyūha-hāro?

Neruttam adhippāyo ti ayam.

Byañjanena suttassa neruttaṃ ca adhippāyo ca nidānaṃ ca pubbāparasandhi ca gavesitabbā<sup>11</sup>.

<sup>1</sup> tattha, B.,    <sup>2</sup> dhātum, S.    <sup>3</sup> om. S.    <sup>4</sup> upekhi<sup>5</sup>, B.  
<sup>5</sup> abhijjā, S.    <sup>6</sup> ti ti, S.    <sup>7</sup> sa<sup>8</sup>, B., S.    <sup>8</sup> ti, B.,  
<sup>9</sup> cutupātato, B.    <sup>10</sup> kaccāyano, B.    <sup>11</sup> tabbo, B. B.



a) Tattha katamam neruttam?

Yā nirutti padasamhitā, yaṃ dhammānaṃ nāmaso nānaṃ. \*

Yadā hi bhikkhu atthassa ca nāmaṃ jānāti dhammassa ca nāmaṃ jānāti, tathā tathā naṃ abhiniropeti, ayaṃ<sup>1</sup> vuccati atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo desanākusalo atitādhivacanakusalo anāgatādhivacanakusalo paccuppannādhivacanakusalo itthādhivacanakusalo purisādhivacanakusalo nāpumsakādhivacanakusalo ekādhivacanakusalo anekādhivacanakusalo.

Evam sabbāni<sup>2</sup> kātābbāni janapadaneruttāni<sup>3</sup> sabbā ca janapadaniruttiyo<sup>4</sup>, ayaṃ nirutti padasamhitā.

b) Tattha katamo adhippāyo?

*Dhammo have rakkhati dhammacāriṃ<sup>5</sup>  
chattam mahantam yathā<sup>6</sup> vassakāle  
esānisamso<sup>7</sup> dhamme suciṇṇe  
na duggatiṃ gacchati dhammacārī ti* (Cf. p. 6).

Idha Bhagavato ko adhippāyo?

Ye apāyehi parimuccitakāmā bhavissanti, te dhammacārī<sup>8</sup> bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

*Coro yathā sandhimulhe gahito  
sakammunā haññate bajjhate ca  
evam ayaṃ pecca<sup>9</sup> pajā parattha  
sakammunā haññate bajjhate cā ti* (Cf. Thag. v. 786).

Idha Bhagavato ko adhippāyo?

Saṅcetanikānaṃ katānaṃ kammānaṃ upacitānaṃ dukkhavedaniyānaṃ anittānaṃ asātaṃ vipākaṃ paccanubhavissati ti ayaṃ ettha Bhagavato adhippāyo.

*Sukhakāmāni bhūtāni yo daḍḍena vihiṃsati<sup>10</sup>*

*attano sukham esāno pecca<sup>11</sup> na labhate sukham ti* (Dhp. v. 131).

Idha Bhagavato ko adhippāyo?

Ye sukhena atthikā bhavissanti, te pāpakam<sup>12</sup> kammam<sup>13</sup> na karissanti ti ayaṃ ettha Bhagavato adhippāyo.

<sup>1</sup> B. adds ca.      <sup>2</sup> S. adds pi.      <sup>3</sup> \*niruttāni, B. B.

<sup>4</sup> \*neruttiyo, B., S.      <sup>5</sup> \*rī, S.      <sup>6</sup> yathā, B., S.

<sup>7</sup> etāni<sup>8</sup>, S.      <sup>8</sup> \*cārino, B.      <sup>9</sup> pecca, B., S.

<sup>10</sup> vihaññati, B.,      <sup>11</sup> pecca, B. B.; all MSS. add so.

<sup>12</sup> pāpa<sup>13</sup>, S.

*Middhī<sup>2</sup> yadā hoti mahagghaso ca  
niddāyitā samparivattasāyī  
mahāvarāho va nivāpapaṭṭho<sup>3</sup>  
punappunam gabbham upeti mando ti* (Dhp. v. 325;  
Thag. v. 17).

Idha Bhagavato ko adhippāyo?

Ye jarāmaraṇena aṭṭiyitukāmā<sup>1</sup> bhavissanti, te bhavissanti bhojane mattaññuno indriyesu guttadvārā pubbarattā-pararattam jāgariyānuyogam annuyuttā vipassakā<sup>4</sup> kusalesu dhammesu sagāravā ca sabrahmacārisu<sup>5</sup> thesesu navesu majjhimesu ti ayam ettha Bhagavato adhippāyo.

*Appamādo amatapadam<sup>6</sup> pamādo maccuno padam  
appamattā na miyyanti ye pamattā yathā matā ti*  
(Dhp. v. 21).

Idha Bhagavato ko adhippāyo?

Ye amatapariyesanam pariyesitukāmā bhavissanti, te appamattā viharissanti ti ayam ettha Bhagavato adhippāyo. Ayam adhippāyo.

c) Tattha katamam nidānam?

Yathā so Dhaniyo gopālako Bhagavantam āha (S. N.

I, 2): —

*Nandati puttehi<sup>7</sup> puttīmā  
gopiko gohi tath' eva nandati  
upadhi<sup>8</sup> hi narassa nandanā  
na hi so nandati yo nirūpadhi<sup>9</sup> ti* (v. 16 — v. 33),

Bhagavā āha: —

*Socati puttehi<sup>7</sup> puttīmā  
gopiko gohi tath' eva socati  
upadhi<sup>8</sup> hi narassa socanā  
na hi socati yo nirūpadhi<sup>9</sup> ti* (v. 17 — v. 34).

Iminā vatthuna iminā nidānena evam āyati: idha Bhagavā bāhiram pariggaham upadhim<sup>8</sup> āha ti.

Yathā ca Māro pāpimā Gijjhakūṭa pabbatā puthusilam pātesī, Bhagavā āha: —

<sup>2</sup> middhī, B. B.

<sup>1</sup> vuddho, B.

<sup>3</sup> attī, B.; attā, B.

<sup>4</sup> nā, S.

<sup>5</sup> brahma, B. B.

<sup>6</sup> tam p, all MSS.

<sup>7</sup> hi ti, S.

<sup>8</sup> dhi, B. S.

*Sace pi kevalaṃ sabbaṃ Gijjhakūṭaṃ calessasi<sup>1</sup>  
n'eva<sup>2</sup> sammāvimuttānaṃ<sup>3</sup> buddhānaṃ atthi iñjitaṃ* (S. I,  
p. 109).

" " "

*Nabhaṃ phaleyya paṭhaviṃ caleyya  
sabbe 'va<sup>4</sup> pāṇā uda santaseyyuṃ  
sallam pi ce urasi kampaṇeṇ  
upadhisu tānaṃ na karonti buddhā ti* (S. I, p. 107).  
Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bha-  
gavā kāyaṃ upadhiṃ<sup>5</sup> āhā ti.

Yathā cāha: —

*Na taṃ dalhaṃ<sup>6</sup> bandhanam āhu dhīrā  
yad<sup>7</sup> āyasaṃ<sup>8</sup> dārujaṃ pabbajāṃ ca  
sārattarattā maṇikuṇḍalesu  
puttesu dāresu ca yā apekkhā<sup>9</sup> ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bha-  
gavā bahiresu vatthūsu taṇhaṃ āhā ti.

Yathā cāha: —

*Etam dalhaṃ bandhanam āhu dhīrā  
chārinam sithilaṃ duppamuṣaṃ  
etaṃ pi chetvāna paribbajanti  
anapekkhino<sup>10</sup> kāmasukhaṃ pahāyā ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bha-  
gavā bahiravattukāya taṇhāya pahānaṃ āhā ti.

Yathā<sup>11</sup> cāha<sup>12</sup>: —

*Āturaṃ asuciṃ pāliṃ dugandhaṃ dehanissitaṃ  
paggharantaṃ dicārattiṃ<sup>13</sup> bālānaṃ abhinanditaṃ ti* (Cf.  
Thag. v. 394; Dh. p. 316; Thig. vv. 19. 82).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bha-  
gavā ajjhattikavattukāya taṇhāya pahānaṃ āhā ti.

Yathā cāha: —

<sup>1</sup> clessati, B.; calissati, S.; caleyyasi, B.      <sup>2</sup> na ca, S.  
<sup>3</sup> samāvi<sup>o</sup>, B.; samādhi<sup>o</sup>, S.      <sup>4</sup> ca, S.  
<sup>5</sup> dhi, B. S.      <sup>6</sup> B. puts dalham before na taṃ.  
<sup>7</sup> yaṃ, S.      <sup>8</sup> ay<sup>o</sup>, S.  
<sup>9</sup> apekkhā, S.      <sup>10</sup> apekkhino, S.  
<sup>11</sup> om. B.; S.      <sup>12</sup> rattī, B.; S.



*Ucchinda<sup>1</sup> sineham attano  
kumudaṃ sārādikaṃ va pāṇinā  
santimaggam eva brūhaya  
nibbānaṃ Sugatena desitaṃ ti* (Dhp. v. 285).

Iminā vuttbunā iminā nidānena evaṃ āyati: idha Bhagavā ajjhattikavattbhukāya taṇhāya pahānaṃ āhā ti.

Idaṃ nidānaṃ.

d) Tattha katamo pubbāparasandhi?

Yathāha<sup>2</sup>: —

*Kāmandhā jālasacchannā taṇhāchadanachādita<sup>3</sup>  
pamattabandhanābaddhā<sup>4</sup> macchā va kumināmulhe  
jarāmaranaṃ<sup>5</sup> anventi<sup>6</sup> vaccho khīrupako<sup>7</sup> va mātaraṃ ti*  
(Ud. p. 76; cf. Thag. v. 297).

Ayaṃ kāmataphā vuttā.

Sā katamena pubbāparena yujjati?

Yathāha<sup>8</sup>: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati  
andhatamaṃ<sup>9</sup> tadā hoti yaṃ rāgo sahate naraṃ ti* (Cf. p. 12).

Iti andhatāya ca sacchannatāya<sup>10</sup> ca sū yeva taṇhā abhīlapitā.

Yaṃ cāha: —

Kāmandhā jālasacchannā<sup>11</sup> taṇhāchadanachādita<sup>12</sup> ti yaṃ cāha: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati ti imehi padehi pariyutṭhānehi sū yeva taṇhā abhīlapitā.

Yaṃ andhakāraṃ ayaṃ dukkhasamudayo, yā ca taṇhā ponobhavikā.

Yaṃcāha: kāmā ti ime kilesakāmā, yaṃ cāha: jālasacchannā<sup>13</sup> ti tesam yeva kāmānaṃ payogena pariyutṭhānaṃ dasseti.

Tasmā kilesavasena ca pariyutṭhānavasena ca taṇhā bandhanaṃ vuttā<sup>14</sup>.

Ye edisikā, te jarāmaranaṃ anventi.

<sup>1</sup> ucchinna, B.<sup>2</sup> yathā cāha, B.<sup>3</sup> nābandhā, all MSS.

<sup>4</sup> om. S. <sup>5</sup> khīrupako, B. S. <sup>6</sup> yathā cāha, B. S.

<sup>7</sup> andham ta<sup>8</sup>, S. <sup>8</sup> pacch<sup>9</sup>, B. S.

<sup>9</sup> pacch<sup>10</sup>, B. S. <sup>10</sup> vuttam, B.

Ayam Bhagavatā yathānikkhattagāthābalena<sup>1</sup> dassitā:  
jarāmaraṇaṃ anventi ti.

*Yassa papañcā<sup>2</sup> tīthi<sup>3</sup> ca n'atthi  
sandānaṃ<sup>4</sup> palighaṇ<sup>5</sup> ca vitivatto  
taṇ nittanṇaṃ munin<sup>6</sup> carantaṃ  
na vijānāti sadevako pi loko ti* (Ud. p. 77).

Papañcā nāma taṇhā ditthimānā tadabhiśamphatā ca  
saṃkhārā. Tīthi<sup>4</sup> nāma anusayā. Sandānaṃ<sup>5</sup> nāma  
taṇhāya<sup>6</sup> pariyutthānaṃ. Yaṇi chaṭṭimsa taṇhāya jaliniyā  
vicaritaṇi. Paligho nāma moho. Ye ca papañcā<sup>6</sup>-saṃ-  
khārā yā ca tīthi<sup>4</sup> yaṃ<sup>7</sup> sandānaṃ<sup>8</sup> ca yaṃ<sup>7</sup> palighaṇ<sup>5</sup> ca,  
yo etaṃ sabbhaṃ samatikkanto ayam vuccati nittapho itī.

Tattha pariyutthānasamphārā: ditthadhammavedaniyā vā  
upapajjavedaniyā vā aparāpariyavedaniyā<sup>9</sup> vā<sup>10</sup>.

Evam taṇhā tividhaṃ phalaṃ deti: ditthe<sup>11</sup> vā dhamme  
upapajje vā apare vā pariyāye. Evam Bhagavā ūha: —

*Yaṃ lobhapakataṃ kammaṃ karoti kāyena vā vācāya vā  
manasā vā, tassa vipākaṃ anubhoti ditthe<sup>12</sup> vā dhamme  
upapajje vā apare vā pariyāye ti.*

Idam Bhagavato pubbāparena yujjati.

Tattha pariyutthānaṃ ditthadhammavedaniyaṃ vā kam-  
maṃ upapajjavedaniyaṃ vā kammaṃ aparāpariyavedani-  
yaṃ<sup>13</sup> vā<sup>14</sup> kammaṃ.

Evam kammaṃ tidhā vipaccati: ditthe<sup>11</sup> vā dhamme  
upapajje<sup>14</sup> vā apare<sup>15</sup> vā<sup>15</sup> pariyāye<sup>14</sup>.

Yathāha: —

*Yaṇ ce bālo idha pāṇātipātī hoti | pe<sup>16</sup> | micchādittthi  
hoti, tassa ditthe<sup>17</sup> vā<sup>17</sup> dhamme vipākaṃ paṭisaṃvedeti  
upapajje<sup>18</sup> vā apare vā pariyāye ti.*

<sup>1</sup> 'phalena, B., S.      <sup>2</sup> papañcath°, S.; 'dhitī, B.

<sup>3</sup> sandh°, B. B., S.; sant°, Com.

<sup>4</sup> dhi°, B.,

<sup>5</sup> taṇhā, B.; S. adds ca.

<sup>6</sup> 'ca, S.

<sup>7</sup> om. B., S.

<sup>8</sup> sandh°, S.

<sup>9</sup> 'pariyāyave°, B.

<sup>10</sup> om. B.,

<sup>11</sup> ditthe 'va, S.

<sup>12</sup> aparāpariyāya, B. B.; aparāpariyāya vā ve°, S.; but  
cf. Mil. p. 108 aparāpariyakammam.

<sup>13</sup> om. S.

<sup>14</sup> 'jjam, B., S.

<sup>15</sup> aparāpariyāye, S.

<sup>16</sup> pa, B.; la, B.

<sup>17</sup> ditthe 'va, B.

<sup>18</sup> 'jjam, B.; 'jja, S.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ paṭisaṃkhānabalena pahātabbaṃ, saṃkhārā dassanabalena, chaṭṭimsa taṇhāvicaritaṇi<sup>2</sup> bhāvanābalena pahātabbāni ti.

Evam taṇhā pi tidhā pahiyyati: yā nittapaṇatā ayaṃ sa-upādisesā nibbānadhātu, bheda kāyassa ayaṃ anupādisesā nibbānadhātu, papañco nāma vuccati anubandho.

Yaṇ cāha Bhagavā<sup>3</sup>: —

*Papañceti atitānāgata-paccuppannaṃ cakkhuvinnēyyaṃ rūpaṃ ārabbhā ti<sup>4</sup> yaṇ cāha Bhagavā: —*

*Afite Rādha rūpe anapekho<sup>5</sup> hoti<sup>6</sup>, anāgataṃ rūpaṃ mā<sup>7</sup> abhinandi<sup>8</sup>, paccuppannassa<sup>9</sup> rūpassa<sup>10</sup> nibbidāya virāgāya nirodhāya cāgāya<sup>11</sup> paṭinissaggāya paṭipajjā ti (Cf. p. 30).*

Idaṃ Bhagavato pubbāparena yujjati.

Yo cāpi papañco ye ca saṃkhārā yā ca atitānāgata-paccuppannassa abhinandanā, idaṃ ekattaṃ<sup>12</sup>. Api ca aññamaññehi padehi aññamaññehi akkharehi aññamaññehi byañjanehi aparimāṇā nāma<sup>13</sup> dhammadesanā vuttā Bhagavatā (Cf. p. 8 sq.).

Evam suttena suttam saṃsandayitvā pubbāparena saddhim<sup>14</sup> yojayitvā suttam nidditṭham bhavati<sup>15</sup>.

2. So<sup>16</sup> cāyaṃ<sup>17</sup> pubbāparo sandhi catubbidho: atthasandhi, byañjanasandhi, desanāsandhi, niddesasandhi ti.

aa) Tattha atthasandhi chappadāni: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammata<sup>18</sup>, paññatti ti.

bb) Byañjanasandhi chappadāni: akkharam, padam, byañjanaṃ, ākāro, nirutti, niddeso ti<sup>19</sup>.

cc) Desanāsandhi: na ca paṭhavim nissāya jhāyati jhāyi<sup>20</sup> jhāyati ca, na ca āpaṃ nissāya jhāyati jhāyi jhāyati ca, na ca tejaṃ nissāya jhāyati jhāyi jhāyati ca,

<sup>2</sup> sa<sup>o</sup>, B. B.; concerning the 36 taṇhā see Childers, p. 496 a.

<sup>3</sup> om. B.; S.

<sup>4</sup> "pekkho, S.

<sup>5</sup> hohi, B.; the present is used for the imp.

<sup>6</sup> mābhi<sup>o</sup>, B. B.; <sup>7</sup> "ppannarūpassa, B.; B. omits rūpassa.

<sup>8</sup> om. B.

<sup>9</sup> ekatṭham, B. B.

<sup>10</sup> om. B. B.

<sup>11</sup> sandhi, B. B.

<sup>12</sup> Bhagavatā, B. S.

<sup>13</sup> yo, S.

<sup>14</sup> 'yam, B.

<sup>15</sup> "kammaṃ tam, S.

<sup>16</sup> jhāyi, B. S. throughout.



na ca vāyup<sup>1</sup> nissāya jhāyati jhāyi jhāyati ca | pe<sup>2</sup> | na  
 ca ākāsañāncāyatanam nissāya . . . na ca viññāṇañcāya-  
 tanam nissāya . . . na ca ākiñcaṇṇāyatanam nissāya . . .  
 na ca nevasaññānāsaññāyatanam nissāya . . . na ca imaṃ  
 lokam nissāya na ca param lokam nissāya jhāyati jhāyi  
 jhāyati ca, yam idaṃ ubhayam antarena diṭṭham sutam  
 mutam viññātam pattam pariyesitam vitakkitam vicāritam<sup>3</sup>  
 manasānuvicintitam<sup>4</sup>, tam pi na<sup>5</sup> nissāya jhāyati jhāyi  
 jhāyati ca. Ayaṃ sadevake loka samārake sabrahmake  
 sassamaṇabrahmaṇiṇiṃ pajāya sadevamanussāya anissitena  
 cītena na ṇāyati jhāyanto (Cf. A. V, p. 324sq.). \*

Yathā Māro pāpimā Godhikassa kulaputtassa viññāṇam  
 samanvesanto na jānāti na passati (S. I, p. 120sq.).

So hi papañcatīto, taṇhāpahānena diṭṭhinissayo pi 'ssa  
 n'atthi.

Yathā ca Godhikassa, evaṃ Vakkalissa<sup>6</sup> (S. III, p.  
 119sq.).

Sadevakena lokena samārakena sabrahmakena sassa-  
 maṇabrahmaṇiṇiṃ pajāya sadevamanussāya anissitacittā na  
 ṇāyanti jhāyamānā.

Ayaṃ desanāsandhi.

dd) Tattha katamā niddesasandhi?

Nissitacittā akusalapakkhena niddisītabbā<sup>7</sup>. Anissita-  
 cittā kusalapakkhena niddisītabbā. Nissitacittā saṃkile-  
 sena<sup>8</sup> niddisītabbā. Anissitacittā vodānena niddisītabbā.  
 Nissitacittā saṃsārapavattiṃ niddisītabbā. Anissitacittā  
 saṃsāranivattiṃ niddisītabbā. Nissitacittā taṇhāya ca  
 avijjāya ca niddisītabbā. Anissitacittā samathena ca vi-  
 passanāya ca niddisītabbā. Nissitacittā ahirikena ca  
 anottappena ca niddisītabbā. Anissitacittā hiriṇi ca  
 ottappena ca niddisītabbā. Nissitacittā asatiṃ ca asaṃ-  
 pajaṇṇena ca niddisītabbā. Anissitacittā satiṃ ca saṃ-  
 pajaṇṇena ca niddisītabbā. Nissitacittā ayoṇiṃ<sup>9</sup> ca ayo-

<sup>1</sup> vāyup, S.      <sup>2</sup> pa, B.      <sup>3</sup> vicāritam, B.

<sup>4</sup> °nucintitam, B.      <sup>5</sup> B. puts na after nissāya.

<sup>6</sup> Vakkalikassa, S.

<sup>7</sup> in B, nearly always written with ss.      <sup>8</sup> kilesena, B.

<sup>9</sup> °niso, S.

niso manasikārena ca niddisitaṭṭhā. Anissita-cittā yoniyā<sup>1</sup> ca yonisomanasikārena ca niddisitaṭṭhā. Nissita-cittā ko-sajjena ca dovacassena ca niddisitaṭṭhā. Anissita-cittā viriyārambhena ca sovacassena ca niddisitaṭṭhā. Nissita-cittā assaddhiyena ca pamādena ca niddisitaṭṭhā. Anissita-cittā saddhāya ca appamādena ca niddisitaṭṭhā. Nissita-cittā asaddhammasavanena ca samvarena<sup>2</sup> ca niddisitaṭṭhā. Anissita-cittā saddhammasavanena ca samvarena ca niddisitaṭṭhā. Nissita-cittā<sup>3</sup> abhijjhaya ca byāpādena ca niddisitaṭṭhā. Anissita-cittā anabhijjhaya<sup>4</sup> ca<sup>4</sup> abyāpādena<sup>4</sup> ca<sup>4</sup> niddisitaṭṭhā. Nissita-cittā nivaranehi ca samyojanīyehi ca niddisitaṭṭhā. Anissita-cittā rūgavirāgāya ca cetovimuttiyā<sup>5</sup> avijjāvirāgāya<sup>6</sup> ca<sup>6</sup> paññāvimuttiyā<sup>6</sup> niddisitaṭṭhā. Nissita-cittā ucchedaditṭhiyā ca sassataditṭhiyā ca niddisitaṭṭhā. Anissita-cittā sa-upādisesāya ca anupādisesāya ca nibbāna-dhātuyā niddisitaṭṭhā.

Ayaṃ niddesasandhi.

Tenāha āyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

### § 7. Āvatta-hāro.

1. Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayaṃ.

Ārabbhatha nikkhamatha yuñjatha buddhasāsane

dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti (S. I, p. 157; Thag. v. 256).

Ārabbhatha nikkhamatha ti viriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhissa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññāya padaṭṭhānaṃ.

Ārabbhatha nikkhamatha ti viriyindriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhindriyassa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññindriyassa padaṭṭhānaṃ.

<sup>1</sup> niso, S. <sup>2</sup> varanena, B. B., <sup>3</sup> S. omits this phrase.

<sup>4</sup> B., S. transpose these words. <sup>5</sup> S. adds ca.

<sup>6</sup> avijjāya virāgapaññā, S.

Imāni padaṭṭhānāni desanā.

2. Ayuṇjantānaṃ<sup>1</sup> vā sattānaṃ<sup>2</sup> yoge yuṇjantānaṃ vā<sup>3</sup> \*  
ārambho.

Tattha ye na yuṇjanti, te pamādamūlakā<sup>4</sup> na yuṇjanti.  
So pamādo duvidho: taṇhāmūlako avijjāmūlako ca.

Tattha avijjāmūlako: yena aññāpena nivuto ñeyyatṭhānaṃ  
na ppajānāti pañcakkhandhā uppādavayadhammā ti ayam  
avijjāmūlako. Yo taṇhāmūlako so tividho: anuppannānaṃ  
bhogānaṃ uppādāya pariyesanto pamādaṃ āpajjati, uppan-  
nānaṃ bhogānaṃ arakkhanimittam paribhoganimittāñ ca  
pamādaṃ āpajjati. Ayam loka catubbidho pamādo: eka-  
vidho avijjāya, tividho taṇhāya.

Tattha avijjāya nāmakāyo padaṭṭhānaṃ, taṇhāya rūpa-  
kāyo padaṭṭhānaṃ. Tam kissa hetu? Rūpīsu bhavesu  
ajjhosānaṃ, arūpīsu sammoho.

Tattha rūpakāyo rūpakkhandho, nāmakāyo cattāro arū-  
pīno khandhā.

Ime pañcakkhandhā kṛtamena upādānena sa-upādānā?

Taṇhāya ca avijjāya ca.

Tattha taṇhā dve upādānāni: kāmupādānañ ca sīlabba-  
tupādānañ ca, avijjā dve upādānāni: diṭṭhupādānañ ca  
attavādupādānañ ca.

Imehi catūhi upādānehi ye sa-upādānā<sup>5</sup> khandhā<sup>6</sup> idaṃ  
dukkhaṃ, cattāri upādānāni ayam samudayo.

Pañcakkhandhā dukkhaṃ<sup>7</sup>.

Tesaṃ Bhagavā pariññāya ca<sup>8</sup> pahānāya ca dhammaṃ  
deseti, dukkhassa pariññāya<sup>9</sup> samudayassa pahānāya.

Tattha yo tividho taṇhāmūlako pamādo anuppannānaṃ  
bhogānaṃ uppādāya pariyesati, uppannānaṃ bhogānaṃ  
arakkhanañ ca karoti paribhoganimittāñ ca.

Tassa sampaṭivedhena rakkhanaṃ paṭisaṃharaṇā, ayam  
sammatho.

So kathaṃ bhavati?

Yadā jānāti kāmānaṃ assādañ ca assādato ādinavañ ca

<sup>1</sup> āyo, B. B.,

<sup>2</sup> om. S.

<sup>3</sup> \*mūlikā, B.

<sup>4</sup> \*dāna°, S.

<sup>5</sup> dukkhā, S.

<sup>6</sup> om. B.

<sup>7</sup> \*yam, S.



ādmavato nissaraṇaṇ ca nissaraṇato okāraṇ<sup>1</sup> ca saṃkilesaṇ  
ca voḍḍaṇaṇ ca nekkhamme<sup>2</sup> ca ānisaṃsaṃ.

\* Tattha yā vīmaṃsā upaparikkhā, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti: samatho  
ca vipassanā ca. Imesu dvīsu<sup>3</sup> dhammesu bhāviyamānesu  
dve dhammā pahīyyanti: taṇhā ca avijjā ca. Imesu dvīsu<sup>4</sup>  
dhammesu pahīnesu cattāri upādānāni nirujjhanti: upādā-  
nanīrodhā bhavanīrodho, bhavanīrodhā jātīnīrodho, jātīni-  
rodhā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā ni-  
rūjjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimākāni ca<sup>5</sup> dve saccāni dukkhaṃ<sup>6</sup> samudayo  
ca, samatho ca vipassanā ca maggo, bhavanīrodho nib-  
bānaṃ<sup>7</sup>.

Imāni cattāri saccāni.

Tenāha Bhagavā<sup>8</sup>: — Ārabbhatha nikkhamathā ti.

\* *Yathā pi māle anupaddato dalhe  
chinno pi rukkho puna-d-eva rūhati  
evam pi taṇhānusayo anūhate<sup>9</sup>  
nibbattati dukkhaṃ idaṃ punappunaṃ* (Dhp. v. 338).

Ayaṃ taṇhānusayo.

Katamassā taṇhāya?

Bhavataṇhāya.

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpacca-  
yā hi<sup>10</sup> bhavataṇhā.

Ime dve kilesā: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-  
upādānā khandhā idaṃ dukkhaṃ, cattāri upādānāni ayaṃ<sup>11</sup>  
samudayo.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ  
deseti dukkhassa pariññāya samudayassa pahānāya.

<sup>1</sup> vo°, B.

<sup>2</sup> nikkhamme, S.; nikkhame, B. B.

<sup>3</sup> dvesu, S.

<sup>4</sup> dvesu, S.; om. B.

<sup>5</sup> om. B.

<sup>6</sup> dukkhā, S.

<sup>7</sup> °naṇ ca, S.

<sup>8</sup> anu°, B. S.; °naṇate, B.

<sup>9</sup> ti, S.

<sup>10</sup> om. B., S.

Yena taphānusayam samūhanati, ayam samatho, yena taphānusayassa paccayam avijjam varayati<sup>1</sup>, ayam vipassanā.

Ime dve dhammā bhāvanāpāripūrim gacchanti, samatho ca vipassanā ca.

Tattha samathassa phalam: rāgavirāgā cetovimutti, vipassanāya phalam: avijjāvirāgā paññāvimutti.

Iti purimakāni ca dve saccāni dukkham samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā<sup>2</sup>: — Yathā pi mūle ti.

*Sabbapāpassa akaraṇaṃ kusulass<sup>3</sup> upasampadā<sup>1</sup>  
sacittapariyodapanam etaṃ buddhāna<sup>4</sup> sāsana<sup>5</sup> ti<sup>3</sup> (Dhp.  
v. 183).*

Sabbapāpam nāma tīni duccaritāni: kāyaduccaritam, vaciuddaccaritam, manoduccaritam. Te dasa akusalakamma-pathā: pāpātipāto, adinnādānam, kāmesu micchācāro, musāvādo, pisunā<sup>6</sup> vācā<sup>6</sup>, pharusā<sup>7</sup> vācā<sup>7</sup>, samphappalāpo, abhiññhā, byāpādo, micchādittthi.

Tāni dve kammāni: cetanā cetasikāni ca.

Tattha yo ca pāpātipāto yā ca pisunā<sup>6</sup> vācā<sup>6</sup> yā ca pharusā<sup>7</sup> vācā<sup>7</sup>, idam dosasamutthānam<sup>8</sup>, yañ ca adinnādānam yo ca kāmesu micchācāro yo ca musāvādo, idam lobhasamutthānam<sup>8</sup>, yo samphappalāpo, idam mohasamutthānam<sup>8</sup>.

Imāni satta kāraṇāni cetanākammam.

Yā abhiññhā, ayam lobho akusalamūlam. Yo byāpādo, ayam doso akusalamūlam. Yā micchādittthi, ayam micchamaggo.

Imāni tīni kāraṇāni cetasikakammam<sup>9</sup>.

Tenāha: cetanākammam cetasikakammam<sup>9</sup> ti.

Akusalamūlam payogam gacchantam catubbidham agatim gacchati: chandā, dosā, bhayā, moha.

<sup>1</sup> samūhanati, S. <sup>2</sup> om. B., S. <sup>3</sup> lassassa upa<sup>o</sup>, B., S.

<sup>4</sup> "nusāsa", S. <sup>5</sup> om. B., <sup>6</sup> "avācā", B.

<sup>7</sup> "savācā", B. <sup>8</sup> "samudattth", S. <sup>9</sup> "sikkam k", B., S.

Tattha yaṃ chandā agatiṃ gacchati, idaṃ lobhasamuṭṭhānaṃ, yaṃ dosā agatiṃ gacchati, idaṃ dosasamuṭṭhānaṃ, yaṃ bhayā ca mohā ca agatiṃ gacchati, idaṃ mohasamuṭṭhānaṃ.

Tattha lobho asubhāya paḥiyyati, doso mettāya, moho paṇṇāya. Tathā lobho upekkhāya paḥiyyati, doso mettāya ca karuṇāya ca, moho muditāya paḥānaṃ abbhattihaṃ gacchati.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

Sabbapāpaṃ nāma aṭṭha micchattāni: micchādīṭṭhi, micchāsankappo, micchāvūcā, micchākammanto, micchājīvo, micchāvāyāmo, micchāsati, micchāsamādhī. Idaṃ vuccati sabbapāpaṃ.

Imesaṃ aṭṭhannaṃ micchattānaṃ yā akiriyaṃ akaraṇaṃ anajjhacāro<sup>1</sup>, idaṃ vuccati sabbapāpassa akaraṇaṃ.

Aṭṭhasu micchattesu paḥnesu aṭṭha sammattāni sampajjanti.

Aṭṭhannaṃ sammattānaṃ yā kiriyaṃ karaṇaṃ sampādanaṃ, ayaṃ vuccati kusalassa upasampadā.

- \* Sacittapariyodapanan ti atitassa maggassa bhāvanākiriyaṃ<sup>2</sup>, tassa<sup>3</sup> sati<sup>4</sup>. Citte pariyodapite pañcakkhandhā pariyodapitā bhavanti. Evaṃ hi Bhagavā āha: —

*Cetorisuddhatthaṃ bhikkhave Tathāgate brahmacariyaṃ vussati ti.*

Duvidhā<sup>5</sup> pariyodapanā: nivarapapahānaṃ ca anusaya-samugghāto ca, dve ca<sup>6</sup> pariyodapanabhūmiyo: dassana-bhūmi ca bhāvanābhūmi ca.

Tattha yaṃ paṭivedhena pariyodapeti, idaṃ dukkhaṃ, yato pariyodapeti, ayaṃ samudayo, yena pariyodapeti, ayaṃ maggo, yaṃ pariyodapitaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

- \* *Dhammo have rokkhati dhammacāriṃ<sup>7</sup> chattaṃ mahantaṃ yatha<sup>8</sup> vassakāle*

<sup>1</sup> anācāro, S.

<sup>2</sup> \*kiriyaṃ sati, B.; \*kiriyaṃ dassati, S.

<sup>3</sup> B. B, add hi. <sup>4</sup> om. B. <sup>5</sup> \*ti, S. <sup>6</sup> yathā, B., S.



*esānisaṃso dhamme suciṇṇo*

*na duggatiṃ gacchati dhammacārī ti* (Cf. p. 6).

Dhammo nāma duvidho: indriyasamvaro maggo ca. Duggati nāma duvidhā: deva-manusse<sup>1</sup> vā<sup>2</sup> upanidhāya apāyā duggati, nibbānaṃ vā upanidhāya sabbā upapattiyo duggati<sup>3</sup>.

Tattha yā saṃvarasīle akhaṇḍakāritā, ayaṃ dhammo suciṇṇo apāyehi rakkhati.

Evam Bhagavā āha: —

*Dvedhā bhikkhave sīlavato gatiyo: devā ca manussā ca.*

Evañ ca Nālandāyaṃ nigamo Asibandhakaputto gāmaṇi Bhagavantam etad avoca: —

*Brāhmaṇā bhante pacchābhūmakā kāmaṇḍalukā<sup>4</sup> sevāla-mālikā<sup>5</sup> udakoraḥakā aggiparicārakā. Te matam kalam-katam uyyāpenti nāma saññāpenti nāma saggam nāma okkamenti<sup>6</sup>. Bhagavā pana bhante pahoti tathā kātum, yathā sabbo loko kāyassa bheda parammarañā sugatiṃ saggam lokam upapajjeyyā<sup>7</sup> ti.*

Tena hi gāmaṇi tam yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ<sup>8</sup> byākareyyāsi. Tam kiṃ maññasi gāmaṇi? Idh' assa puriso pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunavāco<sup>9</sup> pharusavāco<sup>10</sup> samphappulāpi abhijjhātu byāpannacitto micchādittthiko. Tam enaṃ mahājanakāyo saṃgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammarañā sugatiṃ saggam lokam upapajjātū<sup>11</sup> ti. Tam kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikam anuparisakkanahetu vā kāyassa bheda parammarañā sugatiṃ saggam lokam upapajjeyyā<sup>12</sup> ti?

No h'etum bhante.

Seyyathā pi gāmaṇi puriso mahatiṃ puthuselam gambhīre udakarahade<sup>13</sup> pakkhipeyya. Tam enaṃ mahājanakāyo

<sup>1</sup> deve vā manusse, S.

<sup>2</sup> om. B.

<sup>3</sup> 'ti ti, B.

<sup>4</sup> kā, B., S.

<sup>5</sup> 'lakā, S.

<sup>6</sup> 'manti, S.

<sup>7</sup> upajj, S.

<sup>8</sup> 'nāvāco, S.

<sup>9</sup> om. S.

<sup>10</sup> uppajj, S.

<sup>11</sup> udakadahe, B.

sangamma samāgammā āyāceyya thomeyya pañjaliko anuparisakkeyya: ummuja<sup>1</sup> bho<sup>2</sup> puthusile uppilava<sup>3</sup> bho<sup>2</sup> puthusile thalam uppilava<sup>3</sup> bho<sup>2</sup> puthusile ti. Tam kiṃ maññasi gāmaṇi? Api nu sū mahatā puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā ummujeyya vā uppilaveyya<sup>3</sup> vā thalam vā uppilaveyyā<sup>3</sup> ti?

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so puriso pāṇātipātī | pe<sup>4</sup> | micchādītthiko. Kiñcāpi naṃ mahājanakāyo sangamma samāgammā āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaranā sugatiṃ saggam lokam upapajjatū<sup>5</sup> ti. Atha kho so puriso kāyassa bheda parammaranā apāyam duggatiṃ vinipātam nirayaṃ upapajjeyya<sup>5</sup>. Tam kiṃ maññasi gāmaṇi? Idh'assa<sup>6</sup> puriso pāṇātipātā paṭivirato | pe<sup>7</sup> | sammādītthiko. Tam enaṃ mahājanakāyo sangamma samāgammā āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaranā apāyam duggatiṃ vinipātam nirayaṃ upapajjatū<sup>5</sup> ti. Tam kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bheda parammaranā apāyam duggatiṃ vinipātam nirayaṃ upapajjeyyā<sup>5</sup> ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso sappikumbham vā telakumbham vā gambhīram udakarahadam<sup>8</sup> ogūhitrā bhindeyya, tatrāyassa<sup>9</sup> sakkarā vā<sup>10</sup> kathaḷā vā, sū adho gāmi assa. Yaṃ ca khvassa tatra<sup>11</sup> sappi vā telam vā, taṃ<sup>12</sup> uddham gāmi assa. Tam enaṃ mahājanakāyo sangamma samāgammā āyāceyya thomeyya pañjaliko anuparisakkeyya: osīda<sup>13</sup> bho<sup>14</sup> sappi tela samsīda<sup>14</sup> bho<sup>14</sup> sappi tela<sup>15</sup> avamgeccha<sup>15</sup> bho<sup>15</sup> sappi<sup>15</sup> telā<sup>15</sup> ti<sup>15</sup>. Tam<sup>15</sup> kiṃ maññasi gāmaṇi? Api nu

<sup>1</sup> 'jjato, S.      <sup>2</sup> uplava bho, B.; S. has uppilavato.

<sup>3</sup> upla<sup>2</sup>, B.      <sup>4</sup> pa, B.      <sup>5</sup> uppaḍḍi<sup>2</sup>, S.

<sup>6</sup> icc' assa, S.      <sup>7</sup> B. gives it in full extent.

<sup>8</sup> udakadahap, B.      <sup>9</sup> tatra yassa, B. B.,      <sup>10</sup> om. B., S.

<sup>11</sup> tattha, B.      <sup>12</sup> om. S.      <sup>13</sup> 'dato, B.; 'datā, S.

<sup>14</sup> 'dato, S.      <sup>15</sup> telā ti, S.

*taṃ sappi telam mahato janakāyassa āyūcanahetu vā tho-  
manahetu vā pañjalikaṃ anuparisakkanahetu vā osādeyya  
vā samsādeyya vā ayaṃ<sup>1</sup> vā<sup>2</sup> gaccheyyā ti?*

*No h'etaṃ bhante.*

*Evam eva kho gāmaṇi yo so<sup>3</sup> puriso pānātipātā paṭi-  
virato | pe<sup>4</sup> | sammādiṭṭhiko. Kiñcāpi naṃ<sup>5</sup> mahājanakāyo  
saṅgama samāgama āyāceyya thameyya pañjaliko anu-  
parisakkeyya: ayaṃ<sup>6</sup> puriso kāyassa bheda parammaranā  
apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjātū ti. Atha  
kho so puriso kāyassa bheda parammaranā sugatiṃ saggaṃ  
lokaṃ upapajjeyya (S. IV, p. 312 sqq.).*

Iti dhammo suciṇṇo apāyehi rakkhati.

Tattha yā maggassa tikkhata ādhimattata, ayaṃ dhammo \*  
suciṇṇo sabbāhi upapattihi rakkhati. Evam Bhagavā āha: —

*Tasmā rakkhita-cittassa sammāsaṃkappagocaro<sup>7</sup>  
sammādiṭṭhipurekkhāro nātvāna udayabbayaṃ  
thinamiddhābhūbhū bhikkhu sabbā duggatiyo jahe ti*  
(Ud. p. 38).

Tattha duggatinam hetu: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-  
upādānā<sup>8</sup> khandhā<sup>9</sup> idaṃ dukkhaṃ, cattāri upādānāni  
samudayo<sup>10</sup>.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ  
deseti dukkhassa pariññāya samudayassa pahānāya.

Tattha taṇhāya pañcendriyāni rūpīni<sup>11</sup> padaṭṭhānaṃ,  
avijjāya manindriyaṃ padaṭṭhānaṃ.

Pañcendriyāni rūpīni<sup>12</sup> rakkhanto samādhim bhāvayati  
taṇhā ca niggahāti. Manindriyaṃ rakkhanto vipassanaṃ  
bhāvayati avijjā ca niggahāti.

Taṇhāniggahena dve upādānāni paḥiyyanti: kāmupādā-  
naṃ ca sīlabbatupādānaṃ ca. Avijjāniggahena dve upādānāni  
paḥiyyanti: diṭṭhupādānaṃ ca attavādupādānaṃ ca.

<sup>1</sup> ava, S.

<sup>2</sup> om. S.

<sup>3</sup> 'ssa, B.

<sup>4</sup> pa, B.

<sup>5</sup> taṃ, S.

<sup>6</sup> B., S. add so.

<sup>7</sup> 'rā, S.

<sup>8</sup> 'nakkhandhā, S.

<sup>9</sup> ayaṃ sam°, B.

<sup>10</sup> rūpini, B. B.; rūpāni, S.



Catūsu upādānesu pahīnesu dve dhammā bhāvanāpārī-  
pūrim gacchanti: samatho ca vipassanā ca.

Idam vuccati brahmacariyan ti.

Tattha brahmacariyassa phalam cattāri sāmāññaphalāni:  
sotāpattiphalam, sakadāgāmiphalam, anāgāmiphalam, ara-  
hattam<sup>1</sup> aggaphalam<sup>2</sup>.

Imāni cattāri brahmacariyassa phalāni ti.

Iti purimakāni ca dve saccāni dukkham<sup>3</sup> samudayo<sup>4</sup>  
ca<sup>5</sup>, samatho ca vipassanā ca brahmacariyañ ca maggo,  
brahmacariyassa<sup>6</sup> phalāni<sup>6</sup> ca<sup>7</sup> tadārammaṇā ca asaṃkhata  
dhātu nirodho.

Imāni cattāri saccāni.

Tenāha: — Dhammo have rakkhati ti.

Tattha yaṃ paṭivedhena rakkhati, idam dukkham, yato  
rakkhati, ayaṃ samudayo, yena rakkhati, ayaṃ maggo,  
yaṃ<sup>7</sup> rakkhati, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto āvatto-hāro.

### § 8. Vibhatti-hāro.

1. Tattha katamo vibhatti-hāro?

Dhammañ ca padaṭṭhānam | bhumiñ ca ti.

Dve suttāni: vāsanābhāgiyañ ca nibbedhabbhāgiyañ ca.  
Dve paṭipadā: puññabhāgiyā ca phalabhāgiyā<sup>7</sup> ca<sup>7</sup>. Dve  
silāni: saṃvarasilāñ ca pahānasilāñ ca.

Tattha Bhagavā vāsanābhāgiyaṃ suttam puññabhāgi-  
yāya paṭipadāya desayati.

\* So saṃvarasile tūto tena brahmacariyena brahmacārī  
bhavati.

<sup>1</sup> arabhattaphalam, B.

<sup>2</sup> phalam, S.; B, puts agga<sup>o</sup> before arabhattam.

<sup>3</sup> om. B.

<sup>4</sup> dukkhasam<sup>o</sup>, S.

<sup>5</sup> om. B., S.

<sup>6</sup> cāriyapha<sup>o</sup>, S.

<sup>7</sup> om. S.

Tattha Bhagavā nibbedhabbhāgiyaṃ suttaṃ phalabbhāgiyā paṭipadāya desayati.

So paṇānasile t̥hito tena brahmacariyena brahmacārī bhavati.

2. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Vāsanābhāgiyaṃ nāma suttaṃ: dānakathā, silakathā, saggakathā, kāmānaṃ ādinavo, nekkhamme<sup>1</sup> ānisaṃso ti.

3. Tattha katamaṃ nibbedhabbhāgiyaṃ suttaṃ?

Nibbedhabbhāgiyaṃ nāma suttaṃ: yā catusaccapakāsaṇa.

Vāsanābhāgiye sutte n'atthi pajānaṇā n'atthi maggo n'atthi phalaṃ. Nibbedhabbhāgiye sutte atthi pajānaṇā atthi maggo atthi phalaṃ.

Imāni cattāri suttāni.

Imesaṃ catunnaṃ suttānaṃ desanāya phaleṇa sileṇa brahmacariyena sabbato vicayena hārena vicinivā yutti-hārena yojayitabbā<sup>2</sup>, yāvatikā nāpassa<sup>3</sup> bhūmi (Cf. p. 25). \*

a) Tattha katame dhammā sādharapā?

Dve dhammā sādharapā: nāmasādharapā vatthusādharapā ca, yaṃ vā pana kiñci aññaṃ pi evaṃ-jātiyaṃ. Micchattaniyatānaṃ sattānaṃ aniyatānaṃ ca sattānaṃ dassanapahātabbā kilesā sādharapā. Puthujjanassa sotāpannassa ca kāmāgābyāpādā sādharapā. Puthujjanassa anāgāmiṇiṇi ca uddhambhāgiyā<sup>4</sup> samyojanā sādharapā. Yaṃ kiñci ariyasāvako lokiyaṃ<sup>5</sup> samāpattiṃ samāpajjati, sabbā sā vitarāgehi<sup>6</sup> sādharapā. Sādharapā<sup>7</sup> hi<sup>8</sup> dham-  
mā evaṃ aññamaññaṃ paramparaṃ sakāpasakāpaṃ visayaṃ nātivattanti. Yo p'<sup>9</sup> imehi dhammehi samannāgato, na so taṃ dhammaṃ upātivattati.

Ime dhammā sādharapā.

b) Tattha katame dhammā asādharapā?

Yāva desanaṃ<sup>10</sup> upādāya gavesitabbā: sekhasekhā bhābbābhābbā ti.

Aṭṭhamakassa sotāpannassa ca<sup>11</sup> kāmāgābyāpādā

<sup>1</sup> nikkhamme, S.; nikkhame, B. <sup>2</sup> yojet<sup>o</sup>, S.

<sup>3</sup> yānassa, S. <sup>4</sup> yānaṃ, S. <sup>5</sup> kām, B.

<sup>6</sup> avitā<sup>o</sup>, B.; avigata<sup>o</sup>, B. <sup>7</sup> nehi, S. <sup>8</sup> pi, B.

<sup>9</sup> nā, S. <sup>10</sup> S. puts ca before sotā<sup>o</sup>

sādhāraṇā, dhammatā asādhāraṇā<sup>1</sup>. Atthamakassa anāgāmiṣṣa ca<sup>2</sup> uddhambhāgiyā samyojanā sādhāraṇā, dhammatā asādhāraṇā<sup>3</sup>. Sabbesaṃ sekhānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā<sup>4</sup>. Sabbesaṃ paṭipannakānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā. Sabbesaṃ sekhānaṃ sekhasūlaṃ sādhāraṇaṃ, dhammatā asādhāraṇā.

Evam viśeṣānupassinā hīnukkaṭṭhamajjhimaṃ upādāya gavesitabbam.

- \* Dassanabhūmi niyāmavakkantiya padaṭṭhānaṃ. Bhāvanābhūmi uttarikānaṃ phalānaṃ pattiya padaṭṭhānaṃ. Dukkha paṭipadā daudhābhīṇā samathassa padaṭṭhānaṃ. Sukha paṭipadā khippābhīṇā vipassanāya padaṭṭhānaṃ. Dānamayaṃ puñṇakiriyaavatthu<sup>5</sup> parato ghosassa sādhāraṇaṃ padaṭṭhānaṃ. Silamayaṃ puñṇakiriyaavatthu cintāmayiyā paññāya sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puñṇakiriyaavatthu bhāvanāmāyiyā paññāya sādhāraṇaṃ padaṭṭhānaṃ. Dānamayaṃ puñṇakiriyaavatthu parato ca ghosassa sutamāyiyā ca paññāya sādhāraṇaṃ padaṭṭhānaṃ. Silamayaṃ puñṇakiriyaavatthu cintāmāyiyā ca paññāya yoniso ca manasikārassa sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puñṇakiriyaavatthu bhāvanāmāyiyā ca paññāya sammādiṭṭhiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Paṭirūpadesavāso vivekassa ca samādhissa ca<sup>6</sup> sādhāraṇaṃ padaṭṭhānaṃ. Sappurisuṇāpānissayo<sup>7</sup> tippaṇ ca aveccapasādanāṃ samathassa ca sādhāraṇaṃ padaṭṭhānaṃ. Attasammāpapidhānaṃ<sup>8</sup> hiriya ca vipassanāya ca sādhāraṇaṃ padaṭṭhānaṃ. Akusalapariēcāgo kusalavimamsāya ca samādhindriyassa ca sādhāraṇaṃ padaṭṭhānaṃ. Dhammasvakkhātata<sup>9</sup> kusalamūlaropānāya ca phalasamāpattiya ca sādhāraṇaṃ padaṭṭhānaṃ. Saṃghasuppaṭipannatā saṃghasutṭhutaṃ sādhāraṇaṃ padaṭṭhānaṃ. Satthu sampadā appasannānaṃ ca pasādaya pasannānaṃ ca bhīyyobhāvāya sādhāraṇaṃ padaṭṭhānaṃ. Appaṭihatapātimokkhatā dum-

<sup>1</sup> "antā, S.      <sup>2</sup> S. puts ca before sotā

<sup>3</sup> "kriya°, B. throughout.      <sup>4</sup> om. B.

<sup>5</sup> "risassa nissayo, B.      <sup>6</sup> attha°, B.

<sup>7</sup> "svākhā°, B.; "svākhya°, B.; dhammasvakkhāta, S.



mañākūnañ ca puggalānaṃ niggahāya pesalānañ ca puggalānaṃ phāsuvihārāya sādharanaṃ padaṭṭhanam.

Tenaṃha āyasmā Mahākaccāno: —

Dhammañ ca padaṭṭhanan ti.

Niyutto vibhatti-hāro.

### § 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalakusale dhamme ti.

Sammāditṭhissa purisapuggalassa micchāditṭhi nijjīṇā bhavati, ye c'assa micchāditṭhippaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te' c'assa' nijjīṇā honti, sammāditṭhippaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti. Sammāsamkappassa purisapuggalassa micchāsamkappo nijjīṇo bhavati, ye c'assa micchāsamkappapaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjīṇā honti, sammāsamkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti | pe<sup>1</sup> | Evaṃ sammāvācassa sammākammanatassa sammā-ājivassa | pe<sup>2</sup> | sammāvimuttiñāpadassanassa purisapuggalassa micchāvimuttiñāpadassanam nijjīṇam bhavati, ye c'assa micchāvimuttiñāpadassanappaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjīṇā honti, sammāvimuttiñāpadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti.

Yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno hoti, adinnādānā paṭiviratassa adinnādānam pahīnam hoti, brahmacāriassa abrahmacariyam pahīnam hoti, saccavādiassa musāvādo pahīno hoti, apisunavācassa pisunavācā pahīnā hoti, saṃhāvācassa pharusavācā pahīnā hoti, kālavādiassa saṃphappalāpo pahīno hoti, anabhijjhālussa' abhijjhā

<sup>1</sup> me ca tassa, S.

<sup>2</sup> la, B<sub>1</sub>; om. B.

<sup>3</sup> la, B<sub>1</sub>; B. in full.

<sup>4</sup> 'jjhāmanassa, B.

pahinā hoti, abyāpannacittassa byāpādo pahino hoti, sammāditṭhissa micchāditṭhi pahinā hoti.

Ye ca kho keci ariyaṃ aṭṭhaṅgikam maggaṃ garahanti, nesam sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammāditṭhiṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchāditṭhikā<sup>1</sup>, tesam<sup>2</sup> bhavantānaṃ puṇṇā ca pāsamsā ca | pe<sup>3</sup> |

Evam sammāsamkappaṃ sammāvācaṃ sammākammaṃ tam sammā-ājīvaṃ sammāvāyāmaṃ sammāsatiṃ sammā-samādhim sammāvimuttiṃ<sup>4</sup> sammāvimuttiñāpadassanaṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchāvimuttiñāpadassanaṃ, tesam<sup>5</sup> bhavantānaṃ puṇṇā ca pāsamsā ca.

Ye ca kho keci evam āhamsu: bhuñjitabbā kāmā paribhuñjitabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā, bhāvayitabbā kāmā, bahulikatabbā kāmā ti, kāmehi veramaṇi tesam adhammo. Ye vā pana keci evam āhamsu: attakilamathānuyogo dhammo ti, niyyāniko tesam dhammo adhammo. Ye ca kho keci evam āhamsu: dukkho dhammo ti, sukho tesam dhammo<sup>6</sup> adhammo.

Yathā vā pana bhikkhuno sabbasaṃkhāresu asubhānupassino viharato subhasaññā paḥiyyanti, dukkhānupassino viharato sukhasaññā paḥiyyanti, amiccānupassino viharato niccasaññā paḥiyyanti, anattānupassino viharato attasaññā paḥiyyanti, yaṃ yaṃ<sup>7</sup> vā pana dhammaṃ rocayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa<sup>8</sup> aniṭṭhato ajjhāpamo bhavati.

Tenāha āyasmā Mahākaccāno: —

Kusalākusale dhamme<sup>9</sup> ti.

Niyutto parivattano<sup>10</sup>-hāro.

<sup>1</sup> 'ditṭhi, B.      <sup>2</sup> te, B. S.

<sup>3</sup> pa, B.; om. B.

<sup>4</sup> om. B.

<sup>5</sup> te, S.

<sup>6</sup> om. B., S.

<sup>7</sup> om. S.

<sup>8</sup> svāssa, B.; svāyam, B.

<sup>9</sup> 'lakusaladhamme, B. B.

<sup>10</sup> 'nā, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano<sup>1</sup>-hāro?

Vevacanāni bahūni ti.

Yathā ekam<sup>2</sup> Bhagavā dhammam<sup>3</sup> aññamaññehi vevacanehi niddisati<sup>4</sup>.

Yathāha Bhagavā: —

*Āsā<sup>5</sup> pihā ca abhinandanā ca  
anekadhātūsu<sup>6</sup> sarā patiṭṭhitā  
aññānamūlappabhavā pajappitā  
sabbā mayā<sup>7</sup> byantikatā samūlakā<sup>8</sup> ti* (Cl. p. 24).

Āsā nāma vuccati: yā bhavissassa atthassa āsisanā<sup>9</sup>, avassam āgamissati<sup>10</sup> ti āsāssa<sup>10</sup> uppajjati<sup>11</sup>. Pihā nāma: yā<sup>12</sup> vattamanassa<sup>13</sup> atthassa patihanā, 'seyyataram vā disvā ediso bhavēyyan' ti pihāssa<sup>14</sup> uppajjati. Atthanippatti-<sup>15</sup> patipālana abhinandanā nāma. Piyam vā āntim abhinandati piyam vā dhammam<sup>16</sup> abhinandati appatīkūlato vā abhinandati. Anekadhātū ti cakkhūdhātū rūpadhātū cakkhuvīññāpadhātū, sotadhātū saddadhātū sotavīññāpadhātū, ghānadhātū gandhadhātū ghanavīññāpadhātū, jivhādhātū rasadhātū jivhāvīññāpadhātū, kāyadhātū phoṭṭhabbādhātū kāyavīññāpadhātū, manodhātū dhammadhātū manovīññāpadhātū. Sarā ti keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni<sup>17</sup> domanassāni yāni ca cha nekkhammasitāni<sup>18</sup> somanassāni, imāni catuvisa padāni taṇhāpakkho taṇhāya etaṃ vevacanam. Yā cha upekkhā gehasitā ayam diṭṭhipakkho. Sā yeva patthanākāreṇa dhammanandi dhammapemam dhammajjhosaṇan<sup>19</sup> ti taṇhāya etaṃ vevacanam. Cittaṃ mano-

<sup>1</sup> 'nā, S.      <sup>2</sup> om. B., S.

<sup>3</sup> ekadhammam, B., S.      <sup>4</sup> niddissati, B., S.

<sup>5</sup> B. adds ca.      <sup>6</sup> 'tusu, S.      <sup>7</sup> B. B. add bhavā.

<sup>8</sup> 'likā, B., S.; 'katā, B.      <sup>9</sup> āsisanā, B. B.

<sup>10</sup> āsā sā, S.; āsāsa, B.,      <sup>11</sup> upap°, B.,      <sup>12</sup> sā, S.

<sup>13</sup> 'mānakassa, B. S.      <sup>14</sup> pihā sā, S.; pihāsa, B.,

<sup>15</sup> nikkhama°, B.      <sup>16</sup> dhamma-ajjh°, B.,



viññāṇaṃ ti cittaṃsa etaṃ vevacanaṃ. Mañindriyaṃ mañdhātu mañāyatanam vijāṇanā ti mañass' etaṃ vevacanaṃ. Paññindriyaṃ paññābalaṃ adhipaññā sikkhā<sup>1</sup> paññakkhandho dhammavicayasambojjhaṅgo<sup>2</sup> nāpaṃ<sup>3</sup> sammādiṭṭhi tirapā vipassanā dhammo-nāpaṃ atthe-nāpaṃ anvaye-nāpaṃ khaye-nāpaṃ anuppāde-nāpaṃ anaññātāññassamindriyaṃ<sup>4</sup> aññindriyaṃ aññātāvindriyaṃ cakkhu<sup>5</sup> vijjā buddhi bhūri medhā āloko, yaṃ vā pana<sup>6</sup> kiñci aññaṃ pi evaṃ-jātiyaṃ paññāya etaṃ vevacanaṃ.

Pañcindriyāni<sup>6</sup> lokuttarāni sabbā paññā, api ca adhipateyyaṭṭhena<sup>7</sup> saddhā, ārambhaṭṭhena viriyaṃ, apilāpanaṭṭhena sati, avikkhepanaṭṭhena samādhi, pajānanatṭhena paññā.

⇒ Yathā ca<sup>8</sup> buddhānussatiyaṃ<sup>9</sup> vuttaṃ: —

*Iti pi so Bhagavā araham sammāsaṃbuddho vijjācaraṇa-sampanno sugato lokavidū ānuttaro parisadammasārathī Satthā devamanussānaṃ buddho Bhagavā.*

Balanippattigato<sup>10</sup> vesārajjapatto adhigatapaṭiṣambhido catuyogavippahito agatigamanavtivatto uddhaṭasallo nirūlhavaṇo madditakaṇṭhako<sup>11</sup> nibbāhitapariyutṭhāno<sup>12</sup> bandhanāṭṭito gandhaviniveṭhano ajjhāsayavtivatto<sup>13</sup> bhinnan-dhakāro cakkhumā lokadhammasamatikkanto anurodhavirodhavippayutto iṭṭhānīṭṭhesu dhammesu asaṃkhepagato bandhanātivatto<sup>14</sup> ṭhapitasāgāmo abhikkantataro okkā-dhāro<sup>15</sup> āloka-karo pajjotakaro tamonudo raṇaṇjaho aparimāṇavanno appameyyavanno asaṃkheyyavanno ābhaṃkaro pabhaṃkaro dhammobhāsapajjotakaro<sup>16</sup> ca buddho<sup>17</sup> bhagavanto ti<sup>18</sup> buddhānussatiyā etaṃ vevacanaṃ.

Yathā ca dhammānussatiyaṃ vuttaṃ: —

<sup>1</sup> B. adds paññā.

<sup>2</sup> nāpa, S.

<sup>3</sup> anvāññāta°, S.

<sup>4</sup> cakkhum, B.

<sup>5</sup> B. adds yaṃ.

<sup>6</sup> paññā°, S.

<sup>7</sup> adhi°, B.

<sup>8</sup> om. S.

<sup>9</sup> yā, S.

<sup>10</sup> phalanibbatti°, S.

<sup>11</sup> kaṇṭhako, S.

<sup>12</sup> nibbāvita°, B.; nibbāpita°, S.

<sup>13</sup> sayativatto, B.

<sup>14</sup> nātivativatto, B.

<sup>15</sup> dhāro, B.

<sup>16</sup> B. adds ti.

<sup>17</sup> buddhā, B. B.

<sup>18</sup> B. B. add ca.

*Seakkhāto*<sup>1</sup> *Bhagavatā dhammo sandittihiko akāliko chi-passiko opanayiko*<sup>2</sup> *paccattam veditabbo viññāhi*<sup>3</sup>, *yad idam madanimmodano pipasavinayo ālayasamugghāto vaṭṭupacchedo suññato atidullabho tanhakkhayo virāgo nirodho nibbānam*.

Asamkhatam anantam anāsavañ ca<sup>4</sup>  
saccañ ca pāram nipuṇam sududdasam  
ajajjaram<sup>5</sup> dhuvaṃ apalokitañ ca<sup>6</sup>  
anidassanam<sup>7</sup> nippapañca santam  
Amatam paṇītam<sup>8</sup> sivañ ca khemaṃ  
tanhakkhayo acchariyañ ca abbhutam  
anitikam<sup>9</sup> 'ntikadhammam<sup>10</sup> eva<sup>11</sup>  
nibbānam etaṃ sugatena desitam  
Ajātam abhūtam anupaddavañ<sup>12</sup> ca<sup>13</sup>  
akataṃ<sup>14</sup> asokañ ca atho visokaṃ  
anupasaggam<sup>15</sup> 'nupasaggadhammam<sup>16</sup>  
nibbānam etaṃ sugatena desitam

Gambhirañ c'eva duppassam uttarañ ca anuttaram  
asamam appaṭisamam jeṭṭham seṭṭhan ti vuccati

Lepaṃ ca tāpaṃ araṇaṃ anaṅganam<sup>17</sup>

akācam etaṃ vimalan ti vuccati

dīpo sukham appamaṇam patitṭhā

akiñcanam appapañcan ti vuttan ti

dhammānussatiyā etaṃ vevacaṇam.

Yathā ca saṃghānussatiyaṃ<sup>18</sup> vuttam: —

*Supaṭipanno ujupaṭipanno nāyupaṭipanno sāmīcipaṭipanno*, *yad idam cattāri purisaṃyugāni attha purisaṃyugāla*, *esa Bhagavato sāvakaṃyho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaram puññakkhettaṃ lokassa*<sup>19</sup>.

<sup>1</sup> svākhā°, B.; svakkhyāto, B.

<sup>2</sup> 'neyyiko, B. B.

<sup>3</sup> B., adds ti.

<sup>4</sup> om. B., S.

<sup>5</sup> ajajjaram tam, B.; ajjaram tam, B.

<sup>6</sup> 'lokiyam, B.; 'lokinam, B.; ca not in MSS.

<sup>7</sup> adassa°, B.; B. B., add vā.

<sup>8</sup> all MSS. add ca.

<sup>9</sup> anitātadh°, B.; anitika°, S.

<sup>10</sup> B. adds vā.

<sup>11</sup> athānuppadavaṃ, B.

<sup>12</sup> 'tañ ca, S.

<sup>13</sup> anupa, B., S.

<sup>14</sup> 'gaṇam, B. B.

<sup>15</sup> 'yā, B., S.

<sup>16</sup> om. B.

Sīlasampanno samādhisampanno paññāsampanno vimuttisampanno (vimuttiñāpadassanasampanno sattānaṃ sāro sattānaṃ maṇḍo sattānaṃ uddhāro sattānaṃ esikā<sup>1</sup> sattānaṃ surabhi<sup>2</sup> pasūnaṃ pujjo<sup>3</sup> devānaṃ ca manussānaṃ cā ti saṃghānussatiyā etaṃ vevacanaṃ.

Yathā ca sīlānussatiyaṃ<sup>4</sup> vuttaṃ: —

Yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni ariyāni ariyakantāni bhūjissāni viññūpasatthāni<sup>5</sup> aparāmatthāni<sup>6</sup> samādhisaṃvattanikāni.

Alaṃkāro ca sīlaṃ uttamaṅgo pasobhapatāya, nidhānaṃ ca sīlaṃ sabbadosaggasamatikkamanatthena<sup>7</sup>, sippaṃ ca sīlaṃ akkhaṇavedhitāya<sup>8</sup>, velā ca sīlaṃ anatikkamanatthena, dhaññaṃ ca sīlaṃ dāliddopacchedanatthena<sup>9</sup>, ādāso ca sīlaṃ dhammavolokanatāya<sup>10</sup>, pāsādo ca sīlaṃ volokanatthena, sabbabhūmānuparivatti ca sīlaṃ amatapariyosānaṃ ti sīlānussatiyā etaṃ vevacanaṃ.

Yathā ca cāgānussatiyaṃ<sup>11</sup> vuttaṃ: —

Yasmiṃ samaye ariyasāvako agāraṃ ajjhāvasati muttacāgo payatapaṇi vossaggarato yācayogo dānasaṃvibhāgarato ti

cāgānussatiyā etaṃ vevacanaṃ.

Tenāha āyasmā Mahākaccāno<sup>12</sup>: —

Vevacanaṇi bahūni ti.

Niyutto vevacano-hāro.

## § 11. Paññatti-hāra.

Tattha kaṃamo paññatti-hāro?

Ekam Bhagavā dhammaṃ paññattihi<sup>13</sup> vividhāhi<sup>14</sup> de-  
seti<sup>15</sup> ti.

<sup>1</sup> 'ko, all MSS. exc. Com.      <sup>2</sup> om. B.,      <sup>3</sup> pūjo, S.

<sup>4</sup> 'yā, S.      <sup>5</sup> 'pasattāni, B.; 'passatthāni, B.,

<sup>6</sup> apara°, B., S.      <sup>7</sup> sampadobhagga°, S.

<sup>8</sup> akkhaṇa°, S.      <sup>9</sup> dā°, S.      <sup>10</sup> dhammaṃ volo°, S.

<sup>11</sup> 'yā, B., S.      <sup>12</sup> 'kaccāyano, S.

<sup>13</sup> paññattivi°, S.      <sup>14</sup> 'hi, S.



Yā pakatikathāya desanā, ayaṃ<sup>1</sup> nikkhepapaññatti. Kā e ca pakatikathāya desanā?

Cattāri saccāni.

Yathā Bhagavā āha: —

*Idaṃ dukkhaṃ ti.*

Ayaṃ paññatti pañcannaṃ khandhūnaṃ channaṃ dhātūnaṃ aṭṭhārasannaṃ dhātūnaṃ dvādasannaṃ āyatanānaṃ dasannaṃ indriyānaṃ nikkhepapaññatti.

*Kabalikāre<sup>2</sup> ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, paṭiṭṭhitam tattha viññānaṃ virūlham. Yattha paṭiṭṭhitam viññānaṃ virūlham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniṃbatti. Yattha atthi āyati punabbhavābhiniṃbatti, atthi tattha āyati jātijarāmarānaṃ. Yattha atthi āyati jātijarāmarānaṃ, sasokaṃ taṃ bhikkhave sadaraṃ<sup>3</sup> sa-upāyāsan ti vadāmi. Phasse ce | pe<sup>4</sup> | manosañcetanāya ce . . . viññāne ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, paṭiṭṭhitam tattha viññānaṃ virūlham. Yattha paṭiṭṭhitam viññānaṃ virūlham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniṃbatti. Yattha atthi āyati punabbhavābhiniṃbatti, atthi tattha āyati jātijarāmarānaṃ. Yattha atthi āyati jātijarāmarānaṃ, sasokaṃ taṃ bhikkhave sadaraṃ<sup>3</sup> sa-upāyāsan ti vadāmi (S. II, p. 101 sq.).*

Ayaṃ pabbhavaṇṇapaññatti dukkhassa ca samudayassa ca.

*Kabalikāre<sup>2</sup> ce bhikkhave āhāre n'atthi rāgo n'atthi nandi n'atthi taṇhā, appaṭiṭṭhitam tattha viññānaṃ avirūlham. Yattha appaṭiṭṭhitam viññānaṃ avirūlham, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhiniṃbatti. Yattha n'atthi āyati punabbhavābhiniṃbatti, n'atthi*

<sup>1</sup> om. B.; S.

<sup>2</sup> °i°, B.; °lip°, S.

<sup>3</sup> sādāraṃ, S.

<sup>4</sup> pa, B.

<sup>5</sup> saradaṃ, S.

tattha āyati jātijarāmarañam. Yattha n'atthi āyati jātija-  
rāmarañam, asokaṃ taṃ bhikkhave adaraṃ anupāyāsan ti  
vadāmi. Phasse<sup>1</sup> | pe<sup>2</sup> | manosañcetanāya ce<sup>3</sup> . . . viññāṇa  
ce bhikkhave<sup>4</sup> āhāre n'atthi rūpaṃ n'atthi nandi n'atthi tanhā,  
appatitthitaṃ tattha viññāṇaṃ avirūlhaṃ. Yattha appatitthi-  
taṃ viññāṇaṃ avirūlhaṃ, n'atthi tattha nāmarūpassa ava-  
kkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha  
saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi,  
n'atthi tattha āyati punabbhavābhiniṃbatti. Yattha n'atthi  
āyati punabbhavābhiniṃbatti, n'atthi tattha āyati jātijarā-  
marañam. Yattha n'atthi āyati jātijarāmarañam, asokaṃ taṃ  
bhikkhave adaraṃ anupāyāsan ti vadāmi (S. II, p. 102sq.).

Ayaṃ pariññāpaññatti<sup>5</sup> dukkhassa, pahānapaññatti<sup>6</sup>  
samudayassa, bhāvanāpaññatti<sup>7</sup> maggassa, sacchikiriyāpañ-  
ñatti<sup>8</sup> nirodhassa.

Samādhim<sup>9</sup> bhikkhave bhāvetha. Appamatto nipako sato  
samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti. Kiñ<sup>10</sup>  
ca<sup>11</sup> yathābhūtaṃ pajānāti? Cakkhuṃ<sup>12</sup> aniccaṃ ti yathā-  
bhūtaṃ pajānāti. Rūpā aniccā ti yathābhūtaṃ pajānāti.  
Cakkhuvīññāṇaṃ aniccaṃ ti yathābhūtaṃ pajānāti. Cakkhu-  
samphasso anicco ti yathābhūtaṃ pajānāti. Yaṃ p'<sup>13</sup> idam<sup>14</sup>  
cakkhusamphassapaccayā<sup>15</sup> uppajjati vedayitaṃ sukhaṃ vā  
dukkhaṃ vā adukkhamasukhaṃ vā, taṃ pi aniccaṃ ti yathā-  
bhūtaṃ pajānāti. Soṭaṃ | pe<sup>16</sup> | ghānaṃ . . . jīvacā . . .  
kāyo . . . mano anicco ti yathābhūtaṃ pajānāti. Dhamma  
aniccā ti yathābhūtaṃ pajānāti. Manoviññāṇaṃ aniccaṃ  
ti yathābhūtaṃ pajānāti. Manosamphasso anicco ti yathā-  
bhūtaṃ pajānāti. Yaṃ p'<sup>17</sup> idam<sup>18</sup> manosamphassapaccayā<sup>19</sup>  
uppajjati<sup>20</sup> vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-  
asukhaṃ<sup>21</sup> vā<sup>22</sup>, taṃ pi aniccaṃ ti yathābhūtaṃ pajānāti  
(Cf. S. IV, p. 80).

Ayaṃ bhāvanāpaññatti<sup>23</sup> maggassa.

Pariññāpaññatti<sup>24</sup> dukkhassa, pahānapaññatti<sup>25</sup> samuda-  
yassa, sacchikiriyāpaññatti<sup>26</sup> nirodhassa.

<sup>1</sup> om. S.      <sup>2</sup> pa, B.; la, B.<sub>1</sub>.      <sup>3</sup> om. B.<sub>1</sub>.

<sup>4</sup> paññā<sup>27</sup>, S.      <sup>5</sup> pahānaṃ p<sup>28</sup>, S.

<sup>6</sup> kiñci, B.<sub>1</sub>, S.      <sup>7</sup> cakkhu, B.<sub>1</sub>, S.      <sup>8</sup> idam, B. S.

<sup>9</sup> pa, B. B.<sub>1</sub>.      <sup>10</sup> idam, B.      <sup>11</sup> upapajjati, S.

*Rūpaṃ Rūdhe vīkiratha vidhamatha<sup>1</sup> viddhamsettha viki-  
lanikaṃ kerotha paññāya tanhakkhayaṃ paṭipajjatha. Tanhakkhayaṃ dukkhakkhayaṃ, dukkhakkhayaṃ nibbānaṃ. Ve-  
danaṃ | pe<sup>2</sup> | saññaṃ saṅkhāre viññāṇaṃ vīkiratha  
vidhamatha<sup>3</sup> viddhamsettha viki-lanikaṃ kerotha paññāya  
tanhakkhayaṃ paṭipajjatha. Tanhakkhayaṃ dukkhakkhayaṃ,  
dukkhakkhayaṃ nibbānaṃ (Cf. S. III. p. 190).*

Ayaṃ nirodhapaññatti nirodhassa, nibbidapaññatti assa-  
dassa, pariññapaññatti dukkhassa, pahānapaññatti samud-  
ayassa, bhāvanāpaññatti maggassa, sacchikiriyaapaññatti  
nirodhassa.

So<sup>4</sup> idāṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ  
dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkha-  
nirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodha-  
gāminipaṭipadā ti yathābhūtaṃ pajānāti, ayaṃ paṭivedha-  
paññatti saccānaṃ.

Nikkhepapaññatti<sup>5</sup> dassanabhūmiyā, bhāvanāpaññatti  
maggassa, sacchikiriyaapaññatti sotāpatti-phalassa.

So ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsava-sam-  
udayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti  
yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminipaṭipadā  
ti yathābhūtaṃ pajānāti, ime āsavā asesāṃ nirujjhanti ti  
yathābhūtaṃ pajānāti.

Ayaṃ uppādapaññatti<sup>6</sup> khaye-ñānassa, okāsapaññatti  
anuppāde-ñānassa, bhāvanāpaññatti maggassa, pariññā-  
paññatti dukkhassa, pahānapaññatti samudayassa, āram-  
bhapaññatti viriyindriyassa, āhāṇāpaññatti<sup>7</sup> āsāṭikānaṃ<sup>8</sup>,  
nikkhepapaññatti bhāvanābhūmiyā, abhinighātapaññatti<sup>9</sup>  
pāpakānaṃ akusalānaṃ dhammānaṃ.

*Idaṃ dukkhaṃ ti me bhikkhave pubbe ananussutesu  
dhammesu cakkhvaṃ udapādi<sup>1</sup> ānāṃ<sup>2</sup> udapādi<sup>3</sup> paññā uda-  
pādi<sup>4</sup> vijjā udapādi<sup>5</sup> āloko udapādi<sup>6</sup>. Ayaṃ dukkhasamudayo  
ti me bhikkhave | pe<sup>7</sup> | Ayaṃ dukkhanirodho ti me bhikkhave  
... Ayaṃ dukkhanirodhagāminipaṭipadā ti me bhikkhave*

<sup>1</sup> vigamatha, S.<sup>2</sup> pa, B. B<sub>1</sub>.<sup>3</sup> om. S.<sup>4</sup> āsāṇānaṃ, B<sub>1</sub>; āsāṇānaṃ, B.<sup>5</sup> āsā°, B. B<sub>1</sub>.<sup>6</sup> nikkāta°, B<sub>1</sub>.<sup>7</sup> om. B<sub>1</sub>.<sup>8</sup> la, B<sub>1</sub>; om. B<sub>1</sub>.



*pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ<sup>1</sup> udapādi<sup>2</sup> paññā udapādi vijjā udapādi āloko udapādi* (Cf. S. V, p. 424 sq.).

Ayaṃ desanāpaññatti saccānaṃ, nikkhepapaññatti suta-mayiyā paññāya, sacchikiriyaṃ paññatti anaññātānūassāmi-tindriyassa, pavattanāpaññatti dhammacakkassa.

*Taṃ kho paṇ' idaṃ dukkhaṃ parinñeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ<sup>2</sup> udapādi<sup>2</sup> paññā udapādi vijjā udapādi āloko udapādi. So kho pañāyaṃ dukkhasamudayo pahātabbo ti me bhikkhave | pe<sup>3</sup> | So kho pañāyaṃ dukkhanirodho sacchikātabbo ti me bhikkhave | pe<sup>3</sup> | Sā kho pañāyaṃ dukkhanirodhagāminipati-padā bhāvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi* (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyaṃ paññatti aññindriyassa<sup>4</sup>.

*Taṃ kho paṇ' idaṃ dukkhaṃ parinñātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.*

*So kho<sup>2</sup> pañāyaṃ dukkhasamudayo pahīno ti me bhikkhave | pe<sup>3</sup> | So kho pañāyaṃ dukkhanirodho sacchikato ti me bhikkhave | pe<sup>3</sup> | Sā kho pañāyaṃ dukkhanirodhagāminipatipada bhācītā ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi* (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti bhāvanāmayiyā paññāya, sacchikiriyaṃ paññatti aññātāvino indriyassa, pavattanāpaññatti dhammacakkassa.

*Tulam atulaṇ ca sambhavaṃ*

*bhavasamkhāram avassajjī<sup>6</sup> muni*

*ajjhatarato samāhito*

*abhida<sup>7</sup> kavacam iv'attasambhavan ti* (S. V, p. 263;

A. IV, p. 312; Ud. p. 64).

<sup>1</sup> om. B.

<sup>2</sup> om. S.

<sup>3</sup> pa. B. B.

<sup>4</sup> paññi<sup>o</sup>, S.

<sup>5</sup> pa, B.; la, B.

<sup>6</sup> ji, all MSS.

<sup>7</sup> abhinda, S.

Tulan ti sampkhāradhātu. Atulan ti nibbanadhātu. Tulam atulañ ca sambhavan ti abhināpaññatti sabbadhammānam, nikkhepapaññatti dhammapatisambhidaṃ. Bhavasampkhāram avassaji muni ti pariccāga-paññatti samudayassa, pariññāpaññatti dukkhassa. Aj-jhattarato samāhito ti bhāvanāpaññatti kāyagatāya satiṃ, tthitipaññatti<sup>1</sup> citta-kaggatāya. Abhida<sup>2</sup> kavacam iv<sup>3</sup> attasambhavan ti abhinibbidāpaññatti cittassa, upādāna-paññatti<sup>4</sup> sabbaññutāya, padālanāpaññatti avijjapḍa-kosānam.

Tenāha Bhagavā: — Tulam atulañ ca sambhavan ti.

*Yo dukkham adakki<sup>1</sup> yato nidānam*

*kāmesu so jantu katham nameyya*

*kāmā hi loke saṅgo ti natvā*

*tesaṃ satimā vinayāya sikkhe ti* (Cf. S. I. p. 117sq.).

Yo dukkham ti vevacanapaññatti ca<sup>5</sup> dukkhassa pariññāpaññatti ca. Yato nidānam ti pabhavapaññatti ca<sup>6</sup> samudayassa pabhāna-paññatti ca. Adakki ti vevacanapaññatti ca āpacakkhussa paṭivedhapaññatti ca. Kāmesu so jantu katham nameyyā ti vevacanapaññatti ca kāmataphāya abhinivesapaññatti<sup>7</sup> ca. Kāmā hi loke saṅgo ti natvā ti<sup>8</sup> paccattikato dassanapaññatti kāmānam, kāmā hi āṅārakāsupamā mamsapesupamā pavakakappā papāta-uragopamā ca. Tesaṃ satimā ti apacayapaññatti pahānāya, nikkhepapaññatti kāyagatāya<sup>9</sup> satiṃ, bhāvanāpaññatti maggassa. Vinayāya sikkhe ti paṭivedhapaññatti rāgavinayassa dosavinayassa mohavinayassa.

Jantū ti vevacanapaññatti yogissa. Yadā hi yogi<sup>10</sup> 'kāmā saṅgo' ti pajānāti<sup>11</sup>, so kāmānam anuppādāya<sup>12</sup> kusale dhamme upādayati<sup>13</sup>, so anuppannānam kusalanānam dhammānam uppādāya<sup>14</sup> vāyamati.

<sup>1</sup> dhiti<sup>o</sup>, B., S.

<sup>2</sup> °dam, S.

<sup>3</sup> sa-upā<sup>o</sup>, S.

<sup>4</sup> addakki, B., S.

<sup>5</sup> om. B.

<sup>6</sup> om. S.

<sup>7</sup> abhinivesana<sup>o</sup>, S.

<sup>8</sup> °tā, B., S.

<sup>9</sup> °gi, B., S.

<sup>10</sup> jā<sup>o</sup>, B., <sup>11</sup> anupā<sup>o</sup>, B., S. <sup>12</sup> uppā<sup>o</sup>, S.; uppādayati, B.

<sup>13</sup> upā<sup>o</sup>, B.

Ayaṃ vāyāmapaññatti appattassa pattiya, nikkhepa-  
paññatti oramattikāya<sup>1</sup> asantuṭṭhiya.

Tattha so uppannānaṃ kusalānaṃ dhammānaṃ tṭhiya<sup>2</sup>  
vāyamati ti ayaṃ appamādapaññatti bhāvanaya, nikkhe-  
papaññatti viriyindriyassa, ārakkhapaññatti / kusalānaṃ  
dhammānaṃ, tṭhipaññatti adhīcittasikkhāya.

Tenāha Bhagavā:—Yo dukkham addakki yato nidānaṃ ti.

\* *Mohasambandhano loko bhabbarūpo<sup>3</sup> va dissati  
upadhibandhano bālo tamasā parivārīto  
assirī<sup>4</sup> viya khāyati passato n'atthi kiñcanan ti* (Ud.  
p. 79; cf. Dh. p. 175).

Mohasambandhano loko ti desanūpaññatti vipallā-  
sānaṃ. Bhabbarūpo<sup>5</sup> va dissati ti viparītapaññatti lo-  
kassa. Upadhibandhano bālo ti pavhāvapaññatti pāpa-  
kānaṃ icchāvacārānaṃ, kiccapaññatti pariyuṭṭhānaṃ,  
balāvapaññatti<sup>6</sup> kilesānaṃ, virūhanūpaññatti<sup>7</sup> saṃkhārā-  
naṃ. Tamasā parivārīto ti desanūpaññatti avijjandha-  
kāraṃ vevacanapaññatti ca. Assirī<sup>8</sup> viya khāyati ti  
dassanapaññatti<sup>9</sup> dibbacakkhussa, nikkhepapaññatti paññā-  
cakkhussa. Passato n'atthi kiñcanan ti paṭivedha-  
paññatti sattānaṃ. Rāgo kiñcanan doso kiñcanan moho  
kiñcanan.

Tenāha Bhagavā: — Mohasambandhano loko ti.

*Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ.  
No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ  
asaṃkhataṃ, na idha jātassa bhūtassa katassa saṃkhataṃ  
nissaraṇaṃ paññāyetha. Yasmā ca kho bhikkhave atthi  
ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ, tasmā jātassa bhū-  
tassa katassa saṃkhataṃ nissaraṇaṃ paññāyati ti* (Ud.  
p. 80 sq.).

<sup>1</sup> ottikā ca, B.

<sup>2</sup> dhi°, B. S.

<sup>3</sup> sabba°, B. B.

<sup>4</sup> asiri. S.; asiri, B.

<sup>5</sup> sabba°, all MSS. exc. Com.

<sup>6</sup> bālap°, S.

<sup>7</sup> virūpānā°, S.

<sup>8</sup> dassanā°, B.

<sup>9</sup> tan ti, B.



No ce tam bhikkhave abhavissa ajātam abhū-  
tam akatam asamkhatam ti desanāpaññatti nibbā-  
nassa vevacanapaññatti ca. Na idha jātassa bhūtassa  
katassa samkhatassa<sup>1</sup> nissarapaṃ paññāyethā ti  
vevacanapaññatti samkhatassa upanayanapaññatti ca.  
Yasmā ca kho bhikkhave atthi ajātam abhūtam  
akatam asamkhatam ti vevacanapaññatti nibbānassa  
jotanāpaññatti<sup>2</sup> ca. Tasmā jātassa bhūtassa katassa  
samkhatassa nissarapaṃ paññāyati ti ayam veva-  
canapaññatti nibbānassa, niyyānikapaññatti maggassa,  
nissarapaññatti saṃsārato.

Tenāha Bhagavā: — No ce tam abhavissā ti.

Tenāha āyasmā Mahākaccāno: —

Ekam Bhagavā dhammam pappattilī vividhāhi deseti ti.

Niyutto paññatti-hāro.

## § 12. Otaraṇa-hāra.

Tattha katamo otaraṇo-hāro?

Yo ca paṭiccuppādo ti.

*Uddham adho sabbadhi vippamutto*

*ayam ahasmā<sup>1</sup> ti<sup>2</sup> anāmapassī*

*evam vimutto udātari<sup>3</sup> ogham*

*alīṇapabbam apunabblhavāyā ti (Ud. p. 74).*

Uddham ti rūpadhātu ca arūpadhātu ca. Adho ti  
kāmadhātu. Sabbadhi vippamutto ti te-dhātuke ayam  
asekhāvimutti.

Tāni yeva asekhāni pañcendriyāni.

Ayam indriyehi otaraṇā.

Tāni yeva asekhāni pañcendriyāni vijjā. Vijjuppāda  
avijjānirodho, avijjānirodhā saṃkhāra-  
nirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpani-  
rodhā, nāmarūpanirodhā sañjāyatananirodho, sañjāyatananirodhā  
phassanirodho, phassanirodhā vedanānirodho, vedanāniro-

<sup>1</sup> om. S.      <sup>2</sup> jotasa°, S.

<sup>3</sup> °smim, B.; āham asmin, S.

<sup>4</sup> om. B.

<sup>5</sup> °tari, B.

dhā taphānīrodho, taphānīrodhā upādāmanīrodho, upādānānīrodhā bhavanīrodho, bhavanīrodhā jātinīrodho, jātinīrodhā jarāmarapasokaparidevadukkhadomanassūpāyāsā nirujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tāni yeva asekhāni pañcīndriyāni tihi khandhehi saṃgahitāni: silakkhandhena samādhikkhandhena pañña-kkhandhena<sup>1</sup>.

Ayaṃ khandhehi otaraṇā.

Tāni yeva asekhāni pañcīndriyāni saṃkhārapariyāpannāni. Ye saṃkhārā anāsavā no ca<sup>2</sup> bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

♣ Ayaṃ ahaṃsi<sup>3</sup> ti anānupassi ti ayaṃ sakkāyaditthiyaṃ samugghāto.

Sā sekhāvimutti tāni yeva sekhāni pañcīndriyāni.

Ayaṃ indriyehi otaraṇā.

Tāni yeva sekhāni pañcīndriyāni vijjā. Vijjappādā avijjānīrodho, avijjānīrodhā saṃkhāranīrodho<sup>4</sup> . . .

Evam sabbo paṭiccasamuppādo.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā pañña-kkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Sekhāya ca vimuttiyā asekhāya<sup>5</sup> ca<sup>6</sup> vimuttiyā<sup>7</sup> vimutto udātari<sup>8</sup> oghaṃ atinṇapubbhaṃ apunabbhavāya<sup>9</sup>.

<sup>1</sup> pañña", B.

<sup>2</sup> ce, S.

<sup>3</sup> aham asmiṃ, S.

<sup>4</sup> B, has pa instead of saṃkhāra"

<sup>5</sup> cm. B.

<sup>6</sup> "tari, B.

<sup>7</sup> puna", S.

Tenaṃha Bhagavā: — Uddham adho ti.

*Nissitassa calitaṃ anissitassa calitaṃ n'atthi, calite asati passaddhi, passaddhiyā sati nati<sup>1</sup> na hoti, natiyā asati āgatigati na hoti, āgatigatiyā asati cutupapāto na hoti, cutupapāte asati nev'idha na huraṃ<sup>2</sup> na ubhayamantarena, es' ev' anto dukkhassā ti* (Ud. p. 81).

Nissitassa calitaṃ ti nissayo nāma duvidho: taphā-nissayo<sup>3</sup> diṭṭhinissayo ca.

Tattha yā<sup>4</sup> rattassa cetanā ayaṃ taphānissayo, yā<sup>5</sup> sammūlhasa<sup>6</sup> cetanā ayaṃ diṭṭhinissayo. Cetanā pana saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ. Evaṃ sabbo paṭiccasamuppādo . . .<sup>6</sup>

Ayaṃ paṭiccasamuppādehi<sup>7</sup> otarapā.

Tattha yā rattassa vedanā ayaṃ<sup>8</sup> sukhā<sup>9</sup> vedanā<sup>10</sup>, yā sammūlhasa<sup>10</sup> vedanā ayaṃ adukkhamasukhā vedanā. Imā vedanā vedanākkhandho<sup>11</sup>.

Ayaṃ khandhehi otarapā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ somanassindriyaṃ ca. Adukkhamasukhā vedanā upekkhindriyaṃ.

Ayaṃ indriyehi otarapā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsava bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otarapā.

Sā dhammadhātu dhammāyatana-pariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otarapā.

Anissitassa calitaṃ n'atthi ti samathavasena vā taphāya anissito vipassanāvasena<sup>12</sup> vā diṭṭhiyā anissito.

Yā vipassanā ayaṃ vijjā. Vijjuppādā avijjānirodho. Avijjānirodhā saṃkhāranirodho. Saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbo paṭiccasamuppādo<sup>13</sup>.

<sup>1</sup> na ha, B.; S. has yanatin ti instead of sati nati na.

<sup>2</sup> "raṃ ca, B.

<sup>3</sup> B. adds ca.

<sup>4</sup> om. B.

<sup>5</sup> mūlhasa, all MSS. ex. Com.

<sup>6</sup> la, B.

<sup>7</sup> "de, S.

<sup>8</sup> after sukhā, B.

<sup>9</sup> sukhā°, S.

<sup>10</sup> sammū°, B. B.

<sup>11</sup> vedana°, S.

<sup>12</sup> "nāya va°, S.

<sup>13</sup> om. B.



Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vipassanā paññakkhandho<sup>1</sup>.

Ayaṃ khandhehi otaraṇā.

Sā yeva vipassanā dve indriyaṇi: vīriyindriyaṇ ca pañ-  
ñindriyaṇ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vipassanā saṃkhārapariyāpannā<sup>2</sup>. Ye saṃkhārā  
anāsavaṃ no ca bhavaṅgā, te saṃkhārā dhammadhātusam-  
gahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āya-  
tanam anāsavam no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Passaddhiyā sati ti duvidhā passaddhi: kāyikā ca  
cetasikā ca.

Yaṃ kāyikaṃ sukhaṃ ayaṃ kāyikā<sup>3</sup> passaddhi. Yaṃ ce-  
tasikaṃ sukhaṃ ayaṃ cetasikā<sup>4</sup> passaddhi<sup>4</sup>. Passaddha-  
kāyo sukhaṃ vedayati. Sukhino cittaṃ samādhīyati.  
Samāhito yathābhūtaṃ pajānāti. Yathābhūtaṃ pajānanto  
nibbindati. Nibbindanto virajjati. Virāgā vimuccati. Vi-  
muttasmiṃ vimutt'amhi ti āpam hoti, khīṇā jāti vusitaṃ brah-  
macariyaṃ kataṃ karaṇiyaṃ nāparam itthattayā ti pajānāti.

So na namati rūpesu na saddesu na gandhesu na rasesu  
na phoṭṭhabbesu na dhammesu khayā rāgassa khayā do-  
sassa khayā mohassa. Yena rūpena Tathāgataṃ tittan-  
taṃ caraṃ<sup>5</sup> paññāpayamāno paññāpeyya, tassa rūpassa  
khayā virāgā nirodhā cāgā paṭinissaggā rūpasamkhaye  
\* vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na  
upeti, atthi<sup>6</sup> n'atthi ti pi na<sup>7</sup> upeti, nev' atthi no<sup>8</sup> n'atthi ti  
pi na upeti. Atha kho gambhīro appameyyo asamkheyyo  
nibbuto ti yeva saṃkham<sup>9</sup> gacchati khayā rāgassa<sup>10</sup> khayā  
dosassa khayā mohassa. Yāya vedanāya | pe<sup>11</sup> | yāya  
saññāya . . . yehi saṃkhārehi . . .<sup>12</sup> yena viññāpena

<sup>1</sup> paññā, B.

<sup>2</sup> paripannā, B.

<sup>3</sup> kāyikaṃ, S.; kāya, B. B.

<sup>4</sup> ka pa°, S.

<sup>5</sup> caraṇam, S.

<sup>6</sup> S. adds ti pi.

<sup>7</sup> om. S.

<sup>8</sup> na, B.

<sup>9</sup> samkhyam, S.

<sup>10</sup> virāgassa, B.

<sup>11</sup> pa, B.; om. B.

<sup>12</sup> la, B.

Tathāgataṃ tiṭṭhantaṃ<sup>1</sup> caraṃ paññāpayamāno paññāpeyya, tassa viññāpassa khayaṃ viragā nirodhā cāgā paṭinissagga viññānasamkhaḃe vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi n'atthi ti pi na upeti, nev'atthi no<sup>2</sup> n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asamkheyyo nibbuto ti yeva samkham<sup>3</sup> gacchati.

Āgati ti idhāgati. Gati ti peccabhavo. Āgati gati<sup>4</sup> pi na bhavanti. Nev'idhā ti chasu ajjhattikesu āyatanesu. Na huraṇa ti chasu<sup>5</sup> bāhiresu āyatanesu. Na ubhayamantarenā<sup>6</sup> ti phassasamudhitesu<sup>7</sup> dhammesu attānaṃ na passati. Es' ev'anto dukkhassā ti paṭicca-samuppādo. So duvidho: lokiyo<sup>8</sup> ca lokuttaro ca.

Tattha lokiko<sup>9</sup>: avijjāpaccayaṃ samkhārā<sup>10</sup> yāva jarāmaraṇā, lokuttaro: silavato avipparisāro jāyati<sup>11</sup> yāva nāpaṃ itthattāyā ti pajānāti.

Tenāha Bhagavā: — Nissitassa calitaṃ anissitassa calitaṃ n'atthi | pe<sup>12</sup> | es'ev'anto dukkhassā ti.

*Ye keci sokā paridevitā vā  
dukkhaṃ ca lokasmim<sup>13</sup> anekarūpaṃ  
piyaṃ paṭicca ppabhavanti<sup>14</sup> ete<sup>15</sup>  
piye asante na bhavanti ete.  
Tasmā hi te sukhino vītasokā  
yesaṃ piyaṃ<sup>16</sup> n'atthi kudiñci loka  
tasmā asokaṃ virajaṃ patthayaṇo  
piyaṃ na kayirūtha<sup>17</sup> kudiñci loka ti (Ud. p. 92).*

*Ye keci sokā paridevitā vā  
dukkhaṃ ca lokasmim<sup>13</sup> anekarūpaṃ  
piyaṃ paṭicca ppabhavanti<sup>14</sup> ete ti  
ayaṃ dukkhāvedanā.*

*Piye asante na bhavanti ete ti  
ayaṃ sukhāvedanā.*

<sup>1</sup> cintam tam, S.      <sup>2</sup> na, B., S.      <sup>3</sup> samkhyam, S.  
<sup>4</sup> B., adds ti.      <sup>5</sup> cha, B., S.      <sup>6</sup> resu nā, S.  
<sup>7</sup> samutthitesu, B.,      <sup>8</sup> ko, B., S.      <sup>9</sup> B., adds la.  
<sup>10</sup> B., adds pa.      <sup>11</sup> pa, B.; la, B.,      <sup>12</sup> smim, B., S.  
<sup>13</sup> bha°, B., S.      <sup>14</sup> ese, S.      <sup>15</sup> piyā, B.  
<sup>16</sup> kariyo, B. B., throughout.

Vedanā vedanākkhandho.

Ayaṃ khandhehi otaraṇā.

Vedanāpaccayā<sup>1</sup> taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarā-maraṇaṃ<sup>2</sup>. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ so-manassindriyaṃ ca. Dukkā vedanā dve indriyāni: dukkhindriyaṃ domanassindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārāpariyāpannāni. Ye saṃkhārā sāsava bhavaṅgā, te saṃkhārā dhammadhātusamgaḥitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu<sup>3</sup> dhammāyatanāpariyāpannā. Yaṃ āyatanam sāsavam bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tasmā hi te sukhino vītasokā  
yesam piyaṃ n'atthi kuhiñci loke  
tasmā asokaṃ virajaṃ patthayāno  
piyaṃ na kayirātha kuhiñci loke ti

idaṃ taṇhāpahānaṃ.

Taṇhānirodhā<sup>4</sup> upādānanirodho<sup>5</sup>, upādānanirodhā bhavanirodho<sup>6</sup>. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tam yeva taṇhāpahānaṃ samatho. So samatho dve indriyāni: satindriyaṃ samādhindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayaṃ khandhehi otaraṇā.

So yeva samatho saṃkhārāpariyāpanno. Ye saṃkhārā anāsavaṃ no ca bhavaṅgā, te saṃkhārā dhammadhātusamgaḥitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanāpariyāpannā. Yaṃ āyatanam anāsavam no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tenaṃ Bhagavā: — Ye keci sokā ti.

<sup>1</sup> S. adds pana.

<sup>2</sup> B, adds pa.

<sup>3</sup> dhātu, S.

<sup>4</sup> dho, S.

<sup>5</sup> om. S.

<sup>6</sup> B, adds bhavanirodhā | la |



*Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati  
addhā pītimano hoti laddhā macco<sup>1</sup> yad<sup>2</sup> icchati<sup>3</sup> (Jāt. IV,  
Tassa ce kāmayānassa<sup>4</sup> chandaḍḍatassa jantuno p. 172).  
te kāmā parihāyanti sallavidāho va ruppati.*

*Yo kāme parivaḍḍeti sappasseva<sup>5</sup> padā siro  
so<sup>6</sup> maṃ visattikaṃ loke sato samativattati<sup>7</sup> ti (S.N.vv.766—68).*

Tattha yā pītimanata<sup>8</sup> ayam anunayo. Yadāha: sallavidāho va ruppati ti idaṃ paṭighaṃ. Anunayaṃ paṭighañ ca pana taṇhāpakkho. Taṇhāya ca pana dasa rūpini<sup>9</sup> āyatanāni padatthānam.

Ayam āyatanehi otarapā.

Tāni yeva dasa rūpini<sup>10</sup> āyatanāni<sup>11</sup> rūpakāyo nāma sampayutto. Tadubbhayaṃ nāmarūpaṃ<sup>12</sup>. Nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā<sup>13</sup>. Evaṃ sabbam.

Ayam paṭiccasamuppādehi otarapā.

Tad eva nāmarūpaṃ pañcakkhandho<sup>14</sup>.

Ayam khandhehi otarapā.

Tad eva nāmarūpaṃ aṭṭhārassa dhātuyo.

Ayam dhātūhi otarapā.

Tattha yo rūpakāyo imāni pañca rūpini<sup>15</sup> indriyāni, yo nāmakāyo imāni pañca arūpini<sup>16</sup> indriyāni. Imāni<sup>17</sup> dasa<sup>18</sup> indriyāni<sup>19</sup>.

Ayam indriyehi otarapā.

Tattha yadāha:

*Yo kāme parivaḍḍeti sappasseva<sup>20</sup> padā siro*

*so<sup>21</sup> maṃ visattikaṃ loke sato samativattati ti*

ayam sa-upādisesā<sup>22</sup> nibbānadhātu.

Ayam dhātūhi otarapā.

Sā yeva sa-upādisesā nibbānadhātu vijjā. Vijjuppadaṃ avijjānirodho, avijjānirodhā saṃkhāranirodho<sup>23</sup>. Evaṃ sabbam.

<sup>1</sup> maccho, S.      <sup>2</sup> yaccacchati, S.

<sup>3</sup> kāmayamānassa, S.    <sup>4</sup> sabb<sup>o</sup>, all MSS.    <sup>5</sup> ti (without ti), B<sub>1</sub>.

<sup>6</sup> mantā, S.      <sup>7</sup> rūpini, all MSS.

<sup>8</sup> rūpini, B. S.; rūpāni, B<sub>1</sub>.      <sup>9</sup> om. B.

<sup>10</sup> rūpo, S.      <sup>11</sup> B<sub>1</sub> adds pa.      <sup>12</sup> dhā, B<sub>1</sub>.

<sup>13</sup> rūpini, B. S.; rūpindr<sup>o</sup>, B<sub>1</sub>.      <sup>14</sup> arūpini, B. S.;

arūpindr<sup>o</sup>, B<sub>1</sub>.      <sup>15</sup> upādisesam, S.      <sup>16</sup> pe, S.

Ayaṃ paṭiccasamuppādehi otaṇaṃ.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaṇaṃ.

Sā yeva vijjā dve indriyaṇi: viriyindriyaṃ paññindriyaṃ ca.

Ayaṃ indriyehi otaṇaṃ.

Sā yeva vijjā saṃkhārāpariyāpannā. Ye saṃkhārā anāsavaṃ no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaṇaṃ.

Sā dhammadhātu dhammāyatana-pariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaṇaṃ.

Tenāha Bhagavā: — Kāmaṃ kāmayamānassā ti.

Ettāvatā paṭicca-indriyakhandhadhātu-āyatanaṇi samosaraṇotaraṇāni<sup>1</sup> bhavanti. Evaṃ paṭicca-indriyakhandhadhātu-āyatanaṇi otāretabbāni.

Tenāha āyasmā Mahākaccāno: —

Yo ca paṭiccuppādo ti.

Niyutto otaṇaṇo-hāro.

### § 13. Sodhana-hāra.

Tattha katamo sodhana<sup>2</sup>-hāro?

Vissajjitamhi<sup>3</sup> pañhe ti gāthā.

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchati: —

*Ken' assu nivuto loko*

*ken' assu na ppakāsati<sup>4</sup>*

*kissābhilepanam brūsi*

*kim<sup>5</sup> su tassa mahabbhayan ti? —*

*Avijjāya nivuto loko (Ajitā ti Bhagavā)*

*viviechā pamādā na ppakāsati<sup>4</sup>*

*jappābhilepanam brūmi*

*dukkham assa mahabbhayan ti (S.N. V, 2, 1. 2 — v. 1032. 1033).*

Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti  
\* Bhagavā padam sodheti no ca ārambham<sup>6</sup>. Ken' assu na

<sup>1</sup> otaṇaṃ, B., S.

<sup>2</sup> na, B.,

<sup>3</sup> visa°, B. B., S.

<sup>4</sup> pa°, B., <sup>5</sup> ki, B.,

<sup>6</sup> ārabbh°, B. throughout, B. mostly.

ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti Bhagavā padaṃ sodheti no ca ārambhaṃ. Kissābhilepanaṃ brūsi ti pañhe Jappābhilepanaṃ brūmi ti Bhagavā padaṃ sodheti no ca ārambhaṃ. Kiṃ<sup>1</sup> so<sup>2</sup> tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā<sup>3</sup> padaṃ<sup>4</sup> sodheti<sup>5</sup>, suddho ārambho.

\*

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

*Savanti<sup>1</sup> sabbadhi<sup>2</sup> sotā (icc āyasmā Ajito)*

*sotānaṃ kiṃ<sup>3</sup> nivāraṇaṃ*

*sotānaṃ saṃvaraṃ brūhi*

*kena sotā pīthiyyare<sup>4</sup> ti?* —

*Yāni sotāni lokasmiṃ<sup>5</sup> (Ajitā ti Bhagavā)*

*sati tesāṃ nivāraṇaṃ*

*sotānaṃ saṃvaraṃ brūmi*

*paññāy<sup>6</sup> ete pīthiyyare<sup>7</sup> ti (vv. 3, 4 — vv. 1034, 1035).*

Savanti sabbadhi sotā, sotānaṃ kiṃ<sup>3</sup> nivāraṇaṃ ti pañhe Yāni sotāni lokasmiṃ, sati tesāṃ nivāraṇaṃ ti Bhagavā padaṃ sodheti no ca ārambhaṃ. Sotānaṃ saṃvaraṃ brūhi, kena<sup>4</sup> sotā pīthiyyare<sup>4</sup> ti pañhe Sotānaṃ saṃvaraṃ brūmi, paññāy<sup>6</sup> ete pīthiyyare<sup>7</sup> ti suddho ārambho<sup>8</sup>.

Tenāha Bhagavā: — yāni sotāni lokasmiṃ<sup>10</sup> ti.

*Paññā c'eva satī<sup>11</sup> ca (icc āyasmā Ajito)*

*nāmarūpaṃ ca mārisa*

*etaṃ me puñño pabrūhi*

*katth' etaṃ uparujjhati ti?* (v. 5 — v. 1036)

pañhe

*Yam etaṃ pucchasi pañhaṃ*

*Ajita taṃ vadāmi te*

*yattha nāmaṃ ca rūpaṃ ca*

*asesaṃ<sup>12</sup> uparujjhati*

*viññāpassa nirodhena*

*etth' etaṃ uparujjhati ti (v. 6 — v. 1037)*

suddho ārambho<sup>9</sup>.

Tenāha Bhagavā: — Yam etaṃ pucchasi pañhan ti.

<sup>1</sup> kiṃ suttassa, S.; kissu, B. B. <sup>2</sup> om. B. <sup>3</sup> vasanti, B.

<sup>4</sup> dhi, B. B. <sup>5</sup> kin, B.; ki, B. <sup>6</sup> pidh<sup>o</sup>, B. B.

<sup>7</sup> smi, B. B. <sup>8</sup> yena, S. <sup>9</sup> ārambho, also B.

<sup>10</sup> smi, B. <sup>11</sup> oti, all MSS. <sup>12</sup> om. S.



Yattha evaṃ suddho ārambho<sup>1</sup>, so pañho vissajjito<sup>2</sup> bhavati, yattha pana ārambho<sup>1</sup> asuddho, na tāva so pañho vissajjito<sup>2</sup> bhavati.

Tenaṃ āyasmā Mahākaccāno<sup>3</sup>: —

Vissajjitamhi<sup>4</sup> pañhe ti.

Niyutto sodhano-hāro.

#### § 14. Adhiṭṭhāna-hāro.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.

Ye tattha niddiṭṭhā, tathā te<sup>5</sup> dhārayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamaṃ dukkhaṃ?

Jāti dukkhā, jarā dukkhā, vyādhi dukkho, maraṇaṃ dukkhaṃ, apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ pi'ecchaṃ na labhati taṃ pi dukkhaṃ, samkhittena pañcupādānakkhandhā dukkhā: rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññānaṃ dukkhaṃ.

Ayaṃ vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

Yāyaṃ taṇhā ponobbhavikā<sup>6</sup> nandirāgasahagatā tatra tatrābhinandini, seyyathidaṃ kāmataṇhā bhavataṇhā vibhavataṇhā.

Ayaṃ vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭi-nissaggo mutti<sup>7</sup> anālayo.

Ayaṃ vemattatā.

Dukkhanirodhagāminipaṭipadā<sup>8</sup> ti ekattatā.

<sup>1</sup> ārambho, B.

<sup>2</sup> visa<sup>9</sup>, B.

<sup>3</sup> visa<sup>9</sup>, B. B.

<sup>4</sup> \*kaccāyano, S.

<sup>5</sup> om. B.

<sup>6</sup> ponobbha<sup>9</sup>, B. B.

<sup>7</sup> vimutti, B.

<sup>8</sup> \*ni paṭi<sup>9</sup>, S.

d) Tattha katamā dukkhanirodhagāminipatipadā?

Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammā-ditṭhi sammāsaṃkappo sammāvācā sammakammanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhi.

Ayam vemattatā.

Maggo ti ekattatā.

e) Tattha katamo maggo?

Nirayagāmimaggo<sup>1</sup> tiracchānayanigāmimaggo pittivisaya-gāmimaggo<sup>2</sup> asurayonigāminiyo<sup>3</sup> maggo, saggagāminiyo \* maggo, manussagāmimaggo, nibbānagāmimaggo.

Ayam vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

Paṭisaṃkhānirodho, appaṭisaṃkhānirodho, anunayanirodho, paṭigbanīrodho, mānanirodho, makkhanirodho<sup>4</sup>, palā-sanirodho, issānirodho, macchariyanīrodho, sabbakilesanirodho.

Ayam vemattatā.

Rūpaṇ ti ekattatā.

g) Tattha katamaṃ rūpaṃ?

Cātumahābhūtikam<sup>5</sup> rūpaṃ. Catunnaṃ<sup>6</sup> ca mahābhūtānaṃ upādāya rūpassa paññatti.

aa) Tattha katamāni cattāri mahābhūtāni?

Paṭhaviḍhātu apodhātu tejodhātu vāyodhātu.

Dvīhi akārehi dhātuyo parigaṇhāti saṃkhepena ca<sup>7</sup> vitthārena ca.

bb) Kathaṃ vitthārena dhātuyo parigaṇhāti?

Visatiyā akārehi paṭhaviḍhātum vitthārena parigaṇhāti. Dvādasahi akārehi apodhātum vitthārena parigaṇhāti. Catūhi akārehi tejodhātum vitthārena parigaṇhāti. Chahi akārehi vāyodhātum vitthārena parigaṇhāti.

cc) Katamehi visatiyā akārehi paṭhaviḍhātum vitthārena parigaṇhāti?

<sup>1</sup> 'gāmini' maggo, S.

<sup>2</sup> petti°, B., S.

<sup>3</sup> asūra°, B., also Com.

<sup>4</sup> makkhā°, S.

<sup>5</sup> cātummahā°, S.; cātumahā°, B.

<sup>6</sup> catunnaṃ (without ca), B.

<sup>7</sup> om. S.

Atthi imasmim kāye kesā lomā nakhā dantā taco mamsam nahāru<sup>1</sup> atthi atthimiñja<sup>2</sup> vakkam hadayam yakanam kilomakam pihakam papphāsam antam antagunam udariyam karisam matthake matthaluṅgan ti.

Imehi visatiyā ākārehi paṭhaviddhātum vitthārena pari-gaṇhāti.

dd) Katamehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti?

Atthi imasmim kāye pittaṃ semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṃghāṇikā<sup>3</sup> lasikā muttan ti.

Imehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti.

ee) Katamehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti?

Yena ca santappati yena ca jiriyati<sup>4</sup> yena ca pariḍa-yhati yena ca asitapitakhāyitasāyitam sammāpariñāmanam<sup>5</sup> gacchati<sup>6</sup>.

Imehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti.

ff) Katamehi chahi ākārehi vāyodhātum vitthārena parigaṇhāti?

Uddhamgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsaya vātā aṅgamaṅgānusārino vātā assāso passāso.

Iti imehi chahi ākārehi vāyodhātum vitthārena parigaṇhāti.

Evam imehi dvācattālīsaya<sup>7</sup> ākārehi vitthārena dhātuyo sabhāvato upalakkhayanto<sup>8</sup> tūlayanto pariyoḡāhanto parivimamsanto<sup>9</sup> paccavekkhanto na kiñci gayhūpagam passati kāyam vā kāyapadesam vā. Yathā candanikam pavicinanto na kiñci gayhūpagam passeyya, yathā samkārattāhanam pavicinanto na kiñci gayhūpagam passeyya, yathā vaccakuṭṭim pavicinanto na kiñci gayhūpagam passeyya, yathā sivadhikam<sup>10</sup> pavicinanto na kiñci gayhūpagam passeyya, evam eva<sup>11</sup> imehi dvācattālīsaya<sup>7</sup> ākārehi evam

<sup>1</sup> nahāru, B. B. <sup>2</sup> jam, B. B. <sup>3</sup> siṅgha°, B. B.

<sup>4</sup> jiriyati, S.; jirayati, B.; jirati, B.; jariyati, Com.

<sup>5</sup> samā°, B. <sup>6</sup> °ti ti, S. <sup>7</sup> °līsaya, B.; °rīsaya, S.

<sup>8</sup> °lakkhanto, all MSS.

<sup>9</sup> before pariyo°, B. <sup>10</sup> sivadhikam, B. <sup>11</sup> evam, S.



vitthārena dhātuyo sabbhūvato upalakkhāyanto<sup>1</sup> tūlayanto<sup>2</sup> pariyoḡāhanto parivimamsanto<sup>3</sup> paccavekkhanto na kiñci gayhūpagam passati kāyam vā kāyapadesam vā.

Tenāha Bhagavā: —

Yā c'eva kho pana ajjhattikā paṭhavīdhātu yā ca<sup>4</sup> bāhirā paṭhavīdhātu, nev' esūham<sup>5</sup> n'etaṃ mama n'eso 'ham<sup>6</sup> asmi<sup>7</sup> na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya<sup>8</sup> datṭhabbam. Evam etaṃ yathābhūtaṃ sammāpaññāya<sup>9</sup> disvā paṭhavīdhātuyā nibbindati paṭhavīdhātuyā cittaṃ virājeti. Yā c'eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu | pe<sup>10</sup> | Yā c'eva kho pana<sup>11</sup> ajjhattikā tejodhātu yā ca bāhirā tejodhātu | pe<sup>12</sup> | Yā c'eva kho pana<sup>13</sup> ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, nev'<sup>14</sup> esūham<sup>15</sup> n'etaṃ mama n'<sup>16</sup> eso<sup>17</sup> 'ham asmi na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya<sup>18</sup> datṭhabbam. Evam etaṃ yathābhūtaṃ sammāpaññāya<sup>19</sup> disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virājeti . . .

Ayam vemattatā.

b) Avijjā ti ekattatā.

Tattha katamā avijjā?

Dukkhe aññāpam dukkhasamudaye aññāpam dukkhanirodhe aññāpam dukkhanirodhagāminiyā paṭipadāya aññāpam pubbante aññāpam aparante<sup>20</sup> aññāpam pubbantāparante aññāpam idappaccayatāpaṭieccasamuppannesu<sup>21</sup> dhammesu aññāpam. Yam evarūpam aññāpam adassanam anabhisamayo ananubodho asam bodho appaṭivedho asallakkhapā<sup>22</sup> anupalakkhapā<sup>23</sup> apaccupalakkhapā<sup>24</sup> asama-

<sup>1</sup> 'lakkhanto, B. <sup>2</sup> tu<sup>2</sup>, all MSS.

<sup>3</sup> before pariyo<sup>3</sup>, B. <sup>4</sup> om. S.

<sup>5</sup> so tam, B. <sup>6</sup> mahasmim, B.

<sup>7</sup> samma<sup>7</sup>, B. S.; samāp<sup>7</sup>, B. <sup>8</sup> samma<sup>8</sup>, B. S.

<sup>9</sup> pa, B.; la, B. <sup>10</sup> om. B.

<sup>11</sup> pa, B.; om. B. <sup>12</sup> nesātam, B.

<sup>13</sup> no so, B. <sup>14</sup> samma<sup>14</sup>, all MSS.

<sup>15</sup> samma<sup>15</sup>, B.; samp<sup>15</sup>, B. S. <sup>16</sup> parante, B.

<sup>17</sup> idampa<sup>17</sup>, B. <sup>18</sup> 'nam, S.; asallakkhapā, B.

<sup>19</sup> 'nam, S.; anupekkhapā, B.

<sup>20</sup> 'nam, S.; apaccavekkhapā, B.

pekkhaṇā<sup>1</sup> apaccakkhakammam<sup>2</sup> dummejham<sup>3</sup> bālyam<sup>4</sup>  
asampajaññaṃ moho pamoho sammoho<sup>5</sup> avijjā avijjogho  
\* avijjāyogo avijjānusayo avijjāpariyutthānaṃ avijjālaṅgi<sup>6</sup>-  
moho akusalamūlam.

Ayaṃ vemattatā.

Vijjā ti ekattatā.

i) Tattha katamā vijjā?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanīrodhe  
ñāṇaṃ dukkhanīrodhagāminiyā paṭipadāya ñāṇaṃ pubbanto  
ñāṇaṃ aparante ñāṇaṃ pubbantāparante ñāṇaṃ idappac-  
cayatāpaṭiccasamuppannesu dhammesu ñāṇaṃ. Yā evarūpā  
paññā<sup>7</sup> pajānanā vicayo pavicayo dhammavicayo sallakkha-  
ṇā<sup>8</sup> upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ  
\* nepuññaṃ vebhabyā cintā upaparikkhā<sup>9</sup> bhūri medhā  
pariñeyikā<sup>10</sup> vipassanā sampajaññaṃ patodo<sup>11</sup> paññindri-  
yaṃ paññābalaṃ paññāsattam<sup>12</sup> paññāpāsādo paññā-āloko  
paññā-obhāso paññāpajjoto paññāratanaṃ amoho dhamma-  
vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaū-  
gaṃ maggapariyāpannaṃ.

Ayaṃ vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamāpatti asaññāsamāpatti nevasaññānāsaññāsam-  
āpatti vibhūtasaññāsamāpatti nirodhasaññāsamāpatti<sup>13</sup>.

Ayaṃ vemattatā.

Jhāyi ti ekattatā.

l) Tattha katamo jhāyi?

Atthi sekho jhāyi, atthi asekho jhāyi, atthi<sup>14</sup> nevasekhō-  
nāsekho<sup>15</sup> jhāyi, ājāniyo jhāyi, assakha]uṅko jhāyi, diṭṭhuttaro  
jhāyi, taṇhuttaro jhāyi, paññuttaro jhāyi<sup>16</sup>.

<sup>1</sup> °ṇam, S.; °vekkhanaṃ, B.; °vekkhaṇā, B.

<sup>2</sup> dummajjham, B. B.; demajjham, S.; dumējīham, Com.

<sup>3</sup> bālam, B.

<sup>4</sup> samoho, B.

<sup>5</sup> °gi, S.

<sup>6</sup> saññā, B.

<sup>7</sup> saml°, B.

<sup>8</sup> upari°, B.

<sup>9</sup> °yaka, B.

<sup>10</sup> all MSS. exc. Com. insert paññā.

<sup>11</sup> °sattam, B.

<sup>12</sup> °tti ti, B.

<sup>13</sup> om. B.

<sup>14</sup> °sekhān°, B.; °sekhēn°, S.

<sup>15</sup> °yi ti, S.

Ayaṃ vemattatā.

Samādhi ti ekattatā.

m) Tattha katamo samādhi?

Saraṇo samādhi araṇo samādhi savaṇo samādhi avaro \* samādhi sabyāpajho<sup>1</sup> samādhi abyāpajho<sup>2</sup> samādhi sappitiko<sup>3</sup> samādhi nippitiko samādhi sāmiso samādhi nirāmiso samādhi sasamkhāro samādhi asamkhāro samādhi ekamsabbhāvito samādhi ubhayamsabbhāvito<sup>4</sup> samādhi ubhayatobbhūvitabbhāvano<sup>5</sup> samādhi savitakkasavicāro samādhi avitakkavicāramatto samādhi avitakka-avicāro samādhi hāna-bhāgiyo samādhi ṭhītibhāgiyo samādhi viśesabhāgiyo samādhi nibbedhabhāgiyo samādhi lokiyo<sup>6</sup> samādhi lokutaro samādhi micchāsamādhi<sup>7</sup> sammāsamādhi<sup>8</sup>.

Ayaṃ vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

Āgāḷhā<sup>9</sup> paṭipadā<sup>10</sup> nijjhāmā<sup>11</sup> paṭipadā<sup>12</sup> majjhimā<sup>13</sup> paṭipadā<sup>14</sup> akkhamā paṭipadā khamā paṭipadā samā<sup>15</sup> paṭipadā damā<sup>16</sup> paṭipadā dukkhā paṭipadā dandhabhiñṇā dukkhā paṭipadā khīppabhiñṇā sukhā paṭipadā dandhabhiñṇā sukhā paṭipadā khīppabhiñṇā ti.

Ayaṃ vemattatā.

Kāyo ti ekattatā.

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca.

Tattha katamo rūpakāyo?

Kesā lomā nakhā dantā taso mamsam nahāru<sup>17</sup> atṭhi atṭhiminjā<sup>18</sup> vakkam hadayam yakanam kilomakam pihakam papphāsam antam antagunam udariyam karisam pittam semham pubbo lohitaṃ sedo medo assu vāsā kheḷo simpghāṇikā lasikā muttam matthaluṅgan<sup>19</sup> ti.

<sup>1</sup> "paccho, B.

<sup>2</sup> sappidhiko, B.

<sup>3</sup> "yasavibhāvito, B.

<sup>4</sup> "bhāvino, S.

<sup>5</sup> "ko, S.

<sup>6</sup> "dhi ti, B., <sup>7</sup> om. B.

<sup>8</sup> "hap", B., S.; āgāḷhap", B.

<sup>9</sup> "map", B., S.; nicchāmap", B., <sup>10</sup> "map", B.; om. B.,

<sup>11</sup> sammā, B., S.

<sup>12</sup> dammā, S.

<sup>13</sup> nahāru, B., B.

<sup>14</sup> "jam, B., B.

<sup>15</sup> matta", all MSS.



Ayaṃ rūpakāyo.

Nāmakāyo nāma vedanā saññā cetanā cittaṃ phasso manasikāro ti.

Ayaṃ nāmakāyo ti.

Ayaṃ vemattatā.

Evam yo dhammo yassa dhammassa samānabhāvo<sup>1</sup>, so dhammo tassa dhammassa ekattatāya ekibhavati. Yena yena vā pana vilakkhaṇo<sup>2</sup>, tena tena vemattataṃ gacchati.

\* Evam sutte vā veyyākaraṇe vā gāthāyaṃ<sup>3</sup> vā pucchitena vimamsitabbam<sup>4</sup>:

Kiṃ<sup>5</sup> ekattatāya pucchati udāhu vemattatāya<sup>6</sup>? —

Yadi ekattatāya pucchitaṃ, ekattatāya vissajjayitabbam<sup>7</sup>. Yadi vemattatāya pucchitaṃ, vemattatāya vissajjayitabbam<sup>7</sup>. Yadi sattādhiṭṭhānena pucchitaṃ, sattādhiṭṭhānena vissajjayitabbam<sup>7</sup>. Yadi dhammādhiṭṭhānena pucchitaṃ, dhammādhiṭṭhānena vissajjayitabbam<sup>7</sup>. Yathā yathā vā<sup>8</sup> pana pucchitaṃ, tathā tathā vissajjayitabbam<sup>7</sup>.

Tenāha āyasmā Mahākaccāno: —

Ekattatāya dhammā ti.

Niyutto adhiṭṭhāno-hāro.

### § 15. Parikkhāro-hāro.

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yaṃ dhammaṃ janayanti ti.

Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.

2. Kiṃlakkaṇo parikkhāro<sup>9</sup>?

Janakalakkaṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

a) Tattha kiṃlakkaṇo hetu, kiṃlakkaṇo paccayo?  
Asādhārapalakkaṇo hetu, sādharāpalakkaṇo paccayo.

b) Yathā kiṃ bhava?

Yathā ankurassa<sup>9</sup> nibbattiyaṃ bijam asādhāraṇaṃ, paṭhavi

<sup>1</sup> māpa°, S.

<sup>2</sup> visadisala°, S.

<sup>3</sup> gāthāya, S.

<sup>4</sup> °sayitabbam, B.

<sup>5</sup> om. S.

<sup>6</sup> °yā ti, S.

<sup>7</sup> visa°, B. B.

<sup>8</sup> om. B.

<sup>9</sup> ankurassa, B, always.

āpo ca sādharanā. Añkurassa hi paṭhavi āpo ca paccayo, sabbhāvo hetu.

Yathā vā pana ghaṭe duddham pakkhittam dadhi bhavati, na c'atthi ekakālasamavadhānam duddhassa ca dadhissa ca, evam eva<sup>1</sup> n'atthi ekakālasamavadhānam hetussa ca paccayassa ca.

Ayam hi saṃsāro sahetu sapaccayo nibbatto<sup>2</sup>. Vuttam<sup>3</sup> hi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññānam<sup>4</sup>. Evam sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayoṇisomanasikāro paccayo.

Purimikā avijjā pacchimikāya<sup>5</sup> avijjāya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā<sup>6</sup> avijjā avijjāpariyutthānam. Purimiko<sup>7</sup> avijjānusayo pacchimakassa<sup>8</sup> avijjāpariyutthānassa hetubhūto paribrahāṇāya biṅṅkuro viya samanantarahetutāya. Yam pana yattha phalam<sup>9</sup> nibbattati, idam<sup>10</sup> tassa<sup>11</sup> paramparahetutāya<sup>12</sup> hetubhūtam. Duvidho hi hetu: samanantarahetu paramparahetu<sup>13</sup> ca. Evam avijjāya pi duvidho hetu: samanantarahetu paramparahetu ca.

Yathā vā pana thālakaṃ ca<sup>14</sup> vatthi<sup>15</sup> ca<sup>16</sup> telaṃ ca<sup>17</sup> dipassa<sup>18</sup> paccayabhūtam, na sabbhāvahetu. Na hi sakkā thālakaṃ ca vatthiṃ<sup>19</sup> ca telaṃ ca anaggikam dipetum dipassa<sup>20</sup> paccayabhūtam. Dipa<sup>21</sup> viya sabbhāvo hetu hoti.

Iti sabbhāvo hetu, parabbhāvo<sup>22</sup> paccayo, ajjhattiko hetu, bāhiro paccayo, janako hetu, pariggāhako paccayo, asādhāraṇo hetu, sādharāṇo paccayo.

Avūpacchedattho santati-attho, nibbatti-attho phalattho<sup>23</sup>, paṭisandhi-attho punabbhavattho, sampalibodhattho pariyutthānattho, asamugghātattho anusayattho, asampativedhattho avijjattho, aparināṇātattho viññāpassa byattho.

Yatthā avūpacchedo tattha santati, yattha santati tattha

<sup>1</sup> evam, B. S.; om. B.<sub>1</sub>. <sup>2</sup> nibbuto, S. <sup>3</sup> B.<sub>1</sub> adds la.

<sup>4</sup> makāya, B. <sup>5</sup> purimako, B.<sub>1</sub>. <sup>6</sup> makassa, B.<sub>1</sub> S.

<sup>7</sup> balam, S. <sup>8</sup> imassa, B. <sup>9</sup> paramparamh<sup>2</sup>, B.<sub>1</sub> S.

<sup>10</sup> tuṇ, S. <sup>11</sup> B.<sub>1</sub> adds paṭi ca.

<sup>12</sup> vatthiṃ, B.<sub>1</sub>; vatthi, S. <sup>13</sup> B.<sub>1</sub> adds paṭicca.

<sup>14</sup> dipakassa, S.; pādipassa, B. B.<sub>1</sub>. <sup>15</sup> vatthi, B.<sub>1</sub>; vatthi, S.

<sup>16</sup> pad<sup>2</sup>, B. <sup>17</sup> padipo, B. <sup>18</sup> S. adds hetu. <sup>19</sup> bal<sup>2</sup>, S.

nibbatti, yattha nibbatti tattha phalam, yattha phalam tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyuṭṭhānam, yattha pariyuṭṭhānam tattha asamugghāto, yattha asamugghāto tattha anusayo, yattha anusayo tattha asampāvedho, yattha asampāvedho tattha avijjā, yattha avijjā tattha sāsavam viññānam apariññātam, yattha sāsavam viññānam apariññātam tattha bijattho.

Silakkhandho samādhikkhandhassa paccayo, samādhikkhandho paññakkhandhassa<sup>1</sup> paccayo, paññakkhandho<sup>2</sup> vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñāpadassanakkhandhassa paccayo.

Titthaññutā pitaññutāya paccayo, pitaññutā mattaññutāya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuvīññānam.

Tattha cakkhu adhipateyyapaccayatāya<sup>3</sup> paccayo, rūpā ārammaṇapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhārā viññāpassa paccayo sabhāvo hetu, viññānam<sup>4</sup> nāmarūpassa paccayo sabhāvo hetu, nāmarūpaṃ saḷāyatanaṃ paccayo sabhāvo hetu, saḷāyatanaṃ phassassa paccayo sabhāvo hetu, phasso vedanāya paccayo sabhāvo hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādānassa paccayo sabhāvo hetu, upādānaṃ bhavassa paccayo sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti jarāmaraṇassa paccayo sabhāvo hetu, jarāmarāṇaṃ sokassa paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ domanassassa paccayo sabhāvo hetu, domanassaṃ upāyāsassa paccayo sabhāvo hetu.

Evam yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno<sup>5</sup>: —

Ye dhammā yaṃ dhammaṃ janayanti ti.

Niyutto parikkhāro-hāro.

<sup>1</sup> paññā°, B.

<sup>2</sup> ādhi°, B.

<sup>3</sup> S. omits this phrase.

<sup>4</sup> °kaccāyano, S.



§ 16. Samāropana-hāra.

Tattha katamo samāropano-hāro?

Ye dhammā yaṃ-mūlā | ye c'ekatthā pakāsītā muninā<sup>1</sup> ti.

Ekasmiṃ padatṭhāne yattakāni padatṭhānāni otaranti, sabbāni tāni samāropayitabbāni. Yathā āvatte<sup>2</sup> hāre bahu-kāni padatṭhānāni<sup>3</sup> otaranti<sup>4</sup>.

Tattha samāropanā catubbidhā: padatṭhānaṃ, vevacanaṃ, \* bhāvanā, paṇānaṃ iti.

a) Tattha katamā padatṭhānena samāropanā?

*Sabbapāpass<sup>5</sup> akaraṇaṃ kusalass<sup>6</sup> upasampadā<sup>7</sup>*

*sucittapariyodapanam<sup>8</sup> etaṃ buddhāna sāsanaṃ ti* (Dhp. v. 183).

Tassa kiṃ padatṭhānaṃ?

Tiṇi sucaritāni: kāyasucaritaṃ, vacīsucaritaṃ, manosu-caritaṃ.

Idaṃ padatṭhānaṃ.

Tattha yaṃ kāyikaṃ ca vācasikaṃ ca sucaritaṃ, ayaṃ silakkhandho. Manosucarite yā anabhijjhā abyāpādo ca, ayaṃ samādhikkhandho. Yā sammādiṭṭhi, ayaṃ pañña-kkhandho<sup>9</sup>.

Idaṃ padatṭhānaṃ.

Tattha silakkhandho ca<sup>10</sup> samādhikkhandho ca samatho, paññakkhandho<sup>11</sup> vipassanā.

Idaṃ padatṭhānaṃ.

Tattha samathassa phalaṃ<sup>12</sup> rāgavirāgā<sup>13</sup> cetovimutti<sup>14</sup>, vipassanāya phalaṃ<sup>15</sup> avijjāvirāgā paññāvimutti.

Idaṃ padatṭhānaṃ.

Vanam vanathassa padatṭhānaṃ, kiṃ ca vanam ko ca vanatho<sup>16</sup>?

Vanam nāma pañca kāmagaṇā, taṇhā vanatho<sup>17</sup>.

Idaṃ padatṭhānaṃ.

<sup>1</sup> om. B. S.

<sup>2</sup> āvatte, B.; bhāvatte, S.

<sup>3</sup> padatṭhāni, B., S.

<sup>4</sup> "ti ti, B. B.,

<sup>5</sup> "passa, all MSS.

<sup>6</sup> "lassa upa", B., S.

<sup>7</sup> paññā, B.

<sup>8</sup> om. S.

<sup>9</sup> balaṃ, S.

<sup>10</sup> "virāga", B.

<sup>11</sup> vanappatho, B.

<sup>12</sup> vanappato, B.

Vanam nāma nimittaggāho itthi ti vā puriso ti vā, vanatho nāma tesam tesam<sup>1</sup> aṅgapaccaṅgānam anubyañ-  
janaggāho: aho cakkhum aho sotam aho ghānam aho  
jivhā aho kāyo iti.

Idam padatṭhānam.

Vanam nāma cha ajjhattikabāhūrāni āyatanāni अपरिण-  
तāni. Yam tadubhayam paṭicca uppajjati samyojanam,  
ayam vanatho.

Idam padatṭhānam.

Vanam nāma anusayo, vanatho nāma pariyutṭhānam.

Idam padatṭhānam.

Tenāha Bhagavā: —

*Chetvā vanaṃ ca vanathanā cā ti* (Dhp. v. 283 c).

Ayam padatṭhānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalam, avijjāvirāgā paññā-  
vimutti asekhaphalam.

Idam vevacanam.

Rāgavirāgā<sup>2</sup> cetovimutti anāgāmiphalam, avijjāvirāgā  
paññāvimutti aggaphalam arabattam.

Idam vevacanam.

Rāgavirāgā<sup>3</sup> cetovimutti kāmādhātusamatikkamanam,  
avijjāvirāgā paññāvimutti te-dhātukasamatikkamanam<sup>4</sup>.

Idam vevacanam.

Paññindriyam paññābalaṃ<sup>5</sup> adhipaññā sikkhā pañña-  
kkhandho<sup>6</sup> dhammavicayasambojjhaṅgo upekkhāsamboj-  
jhaṅgo āpāram sammāditṭhi tirapā santirapā hiri vipassanā  
dhamme-āpāram (Cf. p. 54).

Sabbam idam vevacanam.

Ayam vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

*Tasmā ti ha tvam bhikkhu kāye kāyānupassī viharāhi<sup>7</sup>*  
*ātāpī sampajāno satimā vineyya loke abhijjhādomanassam*  
(Cf. p. 31).

<sup>1</sup> om. S.    <sup>2</sup> virāga, B.; virāgo, B., S.    <sup>3</sup> virāga°, S.

<sup>4</sup> dhātusam°, B.    <sup>5</sup> phalam, B.    <sup>6</sup> paññā°, B.

<sup>7</sup> viharāti, B.; viharati, S.

Ātāpī ti viriyindriyam. Sampajāno ti paññindriyam. Satimā ti satindriyam. Vineyya loke abhijjhādo-manassan ti samādhindriyam.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnam indriyānaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhāna<sup>1</sup> bhāvanāpāripūriṃ gacchanti. Catūsu sammappa-dhānesu<sup>2</sup> bhāviyamānesu cattāro iddhipādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti. Evam sabbe.

Kena kāraṇena?

Sabbe hi bodhaṅgamā<sup>3</sup> dhammā<sup>4</sup> bodhipakkhiyā niyyā-nīkalakkhaṇena ekalakkhaṇā.

Te ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti (Cf. p. 31).

Ayam bhāvanāya samāropanā.

d) Tattha katamā pahānena samāropanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsaṃ pajahati. Kabalīkāro<sup>5</sup> c'assa āhāro pariññam gacchati. Kāmapādānena ca<sup>6</sup> anupādāno bhavati. Kāmayogena ca visamyutto bhavati<sup>7</sup>. Abhijjhakāyagandhena ca<sup>8</sup> vippayujjati. Kāmasarena ca anāsavo bhavati. Kāmoghaṇ ca uttiṇṇo<sup>9</sup> bhavati. Rāgasallena ca visallo bhavati. Rūpupikā c'assa viññāpaṭṭhiti<sup>10</sup> pariññam gacchati. Rūpadhātuyam<sup>11</sup> c'assa rāgo pahīno bhavati. Na ca<sup>12</sup> chandāgatip<sup>13</sup> gacchati.

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti vipallāsaṃ pajahati. Phasso c'assa āhāro pariññam gacchati. Bhavupādānena ca anupādāno bhavati. Bhavayogena ca<sup>14</sup> visamyutto<sup>15</sup> bhavati. Byāpādakāyagandhena ca<sup>16</sup> vippayujjati. Bhavāsarena ca anāsavo bhavati. Bha-

<sup>1</sup> samapaṭṭh°, B.,

<sup>2</sup> bojjh°, S.

<sup>3</sup> om. S.

<sup>4</sup> kabalīmk°, S.

<sup>5</sup> om. B.,

<sup>6</sup> hoti, B.,

<sup>7</sup> om. B., S.

<sup>8</sup> uttiṇṇo, B., throughout.

<sup>9</sup> °dhiti, B.,

<sup>10</sup> °tuyā, B.,

<sup>11</sup> chandā āg°, B.; chandā āg°, S.

<sup>12</sup> vippayutto, B., S.



voghaṇ ca uttiṇṇo bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññāpaṭṭhiti<sup>1</sup> pariññam gacchati. Vedanādhātuyam<sup>2</sup> c'assa rūgo pahino bhavati. Na ca<sup>3</sup> dosāgatim<sup>4</sup> gacchati.

Citte cittānupassī viharanto anicce niccan ti vipallāsam pajahati. Viññānam c'assa āhāro pariññam gacchati. Ditthupādānena ca anupādāno bhavati. Ditthiyogena ca visamyutto<sup>5</sup> bhavati. Silabbataparāmāsakāyagandhena<sup>6</sup> ca vippayujjati. Ditthāsavena ca anāsavo bhavati. Ditthoghāṇ ca uttiṇṇo bhavati. Mānasallena ca<sup>7</sup> visallo bhavati. Saññupikā c'assa viññāpaṭṭhiti<sup>7</sup> pariññam gacchati. Saññādhātuyam c'assa rūgo pahino bhavati. Na ca bhayāgatim<sup>8</sup> gacchati.

Dhammesu dhammānupassī viharanto anattani<sup>9</sup> attā ti vipallāsam pajahati. Manosañcetanā c'assa āhāro pariññam gacchati. Attavādūpādānena<sup>10</sup> ca anupādāno bhavati. Avijjāyogena ca visamyutto bhavati. Idam saccābhiniवेशakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjoghāṇ ca uttiṇṇo bhavati. Mohasallena ca visallo bhavati. Samkhārupikā<sup>11</sup> c'assa viññāpaṭṭhiti pariññam gacchati. Samkhāradhātuyam<sup>12</sup> c'assa rūgo pahino bhavati. Na ca mohāgatim<sup>13</sup> gacchati.

Ayam pahānena samāropanā.

Tenaha āyasmā Mahākaccāno<sup>14</sup>: —

Ye dhammā yam-mūlā | ye c'<sup>15</sup> ekatthā<sup>15</sup> pakāsītā muninā  
te samaropayitabbā<sup>15</sup> | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhaṅgo.

<sup>1</sup> 'ditthi ti, S.

<sup>2</sup> vedanāya, B.

<sup>3</sup> om. B.

<sup>4</sup> dosā āg°, B.; dosā ag°, S.

<sup>5</sup> vippayutto, B. S.

<sup>6</sup> parāmāsa°, S.

<sup>7</sup> 'ditthi ti, B., S.

<sup>8</sup> bhayā ag°, B., S.

<sup>9</sup> anattaniye, B., S.

<sup>10</sup> attha°, B. B.

<sup>11</sup> 'rupekkhā, B.

<sup>12</sup> 'tuyā, B., S.

<sup>13</sup> mohā ag°, B., S.

<sup>14</sup> om. B., S.

<sup>15</sup> ca katthā, B.

<sup>16</sup> samā°, B., S.

B.

# Hārasampāta.

\*

## § I. Desanā-hārasampāta.

Soḷasa hārā paṭhamam | disalocanena<sup>1</sup> disā viloketvā  
saṃkhippiya aṅkusena hi | nayehi tihi<sup>2</sup> niddise<sup>3</sup> suttan ti  
vuttā.

Tassā niddeso kuhiṃ daṭṭhabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

*Arakkhitena cittena micchādītṭhihatena ca*

*thinamiddhūbhikkhūtena vasaṃ Mārassa gacchati ti* (Cl.  
Ud. p. 38).

Arakkhitena cittenā ti kiṃ desayati?

Pamādam. Tam Maccuno padam.

Micchādītṭhihatena cā ti micchādītṭhihatam nāma  
vuccati<sup>4</sup>, yadā anicce niccan ti passati.

So vipallāso. So pana vipallāso kiṃlakkhayo?

Viparītagāhalakkhayo vipallāso.

So kiṃ vipallāsayati?

Tayo dhamme: saññam, cittaṃ, dītṭhiṃ iti.

So kuhiṃ vipallāsayati?

Catūsu attabhāvavattḥūsu.

Rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ  
attani vā rūpaṃ rūpasmim vā attānaṃ. Evaṃ vedanaṃ<sup>5</sup>  
| pe<sup>6</sup> | saññam saṃkhāre viññāpaṃ attato samanupassati  
viññāpavantaṃ vā attānaṃ attani vā viññāpaṃ viññā-  
pasmim vā attānaṃ.

Tattha rūpaṃ paṭhamam vipallāsavatthu<sup>7</sup>: asubhe subhan  
ti, vedanā dutiyaṃ vipallāsavatthu: dukkhe sukhan ti,  
saññā saṃkhārā ca tatiyaṃ vipallāsavatthu<sup>7</sup>: anattani attā  
ti, viññāpaṃ catutthaṃ vipallāsavatthu<sup>7</sup>: anicce niccan ti.

<sup>1</sup> disā°, B. S. Com.

<sup>2</sup> tihi, B. S.

<sup>3</sup> niddese, all MSS. exc. Com.

<sup>4</sup> pavuccati, S.

<sup>5</sup> vedanā, S.

<sup>6</sup> pa, B.; la, B.

<sup>7</sup> vatthum, S.

<sup>8</sup> vatthum, B. S.

\* Dve dhammā cittassa sampkilesā: taphā ca avijjā ca.

Taṇhānivutaṃ cittaṃ dvihi vipallāsehi vipallāsiyati: asubhe subhan ti dukkhe sukhan ti. Diṭṭhānivutaṃ cittaṃ dvihi vipallāsehi vipallāsiyati: anicce niccan ti anattani<sup>1</sup> attā ti.

Tattha yo diṭṭhivipallāso, so<sup>2</sup> atitaṃ rūpaṃ attato samanupassati, atitaṃ vedanaṃ | pe<sup>3</sup> | atitaṃ saññaṃ atito sampkhāre atitaṃ viññāpaṃ attato samanupassati.

Tattha yo taṇhāvipallāso, so<sup>4</sup> anāgataṃ rūpaṃ abhinandati anāgataṃ vedanaṃ | pe<sup>5</sup> | anāgataṃ<sup>6</sup> saññaṃ anāgate<sup>7</sup> sampkhāre anāgataṃ<sup>8</sup> viññāpaṃ abhinandati.

Dve dhammā cittassa upakkilesā: taphā ca avijjā ca.

Tāhi visujjhantaṃ cittaṃ visujjhati.

Tesaṃ avijjānivarāṇānaṃ taphāsamyogajanānaṃ pubbā<sup>9</sup> koṭi<sup>10</sup> na paññāyati. Sandhāvantaṇaṃ samsarantaṇaṃ sakim nirayaṃ sakim tiracchānayaṇim sakim pettivisayaṃ sakim asurakāyaṃ sakim deve sakim manusse<sup>11</sup>.

Thinamiddhābhībhūtenā ti thināṃ nāma yā cittassa akallatā akammaniyatā, middhaṃ nāma yaṃ kāyassa linattam. Vasaṃ Mārassa gacchati ti kilesamārassa ca sattamārassa<sup>12</sup> ca vasaṃ gacchati.

So hi nivuto samsārābhimukho hoti.

Imāni Bhavagatā dve saccāni desitāni: dukkhaṃ samudayo ca.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

Yena ca pariñānāti yena ca pajahati, yaṃ maggo. Yaṃ taṇhāya avijjāya<sup>13</sup> ca pahānaṃ, yaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Arakkhiteṇa cittenā ti.

Tenāhāyasmā Mahākaccāno<sup>14</sup>: —

Assādādinavatā ti.

Niyutto desanā-hārasampāto<sup>15</sup>.

<sup>1</sup> 'niye, S.    <sup>2</sup> om. S.    <sup>3</sup> pa, B.; la, B.    <sup>4</sup> om. B.

<sup>5</sup> pa, B.; la, B.; om. S.; B. continues: saṅkhāre vi<sup>16</sup> abhi<sup>17</sup>

<sup>6</sup> pubba<sup>18</sup>, B. B.    <sup>7</sup> manuse, B.    <sup>8</sup> satthu<sup>19</sup>, S.

<sup>9</sup> avijjā, B.    <sup>10</sup> om. B., S.    <sup>11</sup> hāro s<sup>20</sup>, S.



§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo<sup>1</sup>-hārasampāto?

Tattha taṇhā duvidhā: kusalā pi<sup>2</sup> akusalā pi.

Akusalā saṃsāragāmini, kusalā apacayagāmini pahāna-taṇhā.

Māno pi duvidho: kusalo pi<sup>2</sup> akusalo pi. Yaṃ mānaṃ nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana māno dukkhaṃ nibbattayati, ayaṃ māno akusalo.

Tattha yaṃ<sup>3</sup> nekkhamasitaṃ domanassaṃ<sup>4</sup> kudassu<sup>4</sup> nāmaṇaṃ<sup>5</sup> taṃ āyatanam sacchikatvā upasampajja viharissaṃ, yaṃ ariyā santam<sup>6</sup> āyatanam sacchikatvā upasampajja viharanti<sup>7</sup> ti, tassa uppajjati pihā pihapaccaya<sup>8</sup> domanassaṃ, ayaṃ taṇhā kusalā. Rāgavirāga<sup>9</sup> cetovimutti<sup>10</sup>, tadarammaṇā kusalā. Avijjāvirāgā paññāvimutti.

Tassā ko pavicayo?

Aṭṭhamaggaṅgāni: sammāditṭhī sammāsamkappo sammāvācā sammakammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi<sup>11</sup>.

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅga-samannāgataṃ cittaṃ bhāvayati: parisuddhaṃ pariyodātaṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu<sup>12</sup> kammaniyaṃ tṭhitam<sup>13</sup> āneṇjapattam<sup>14</sup>. So tattha aṭṭhavidhaṃ adhi-gacchati: cha-abhiññā dve ca visese. Taṃ cittaṃ yato parisuddhaṃ tato pariyodātaṃ, yato pariyodātaṃ tato anaṅgaṇaṃ<sup>15</sup>, yato anaṅgaṇaṃ<sup>15</sup> tato vigatūpakkilesaṃ, yato vigatūpakkilesaṃ tato mudu<sup>16</sup>, yato mudu<sup>16</sup> tato kammaniyaṃ, yato kammaniyaṃ tato tṭhitam<sup>16</sup>, yato tṭhitam<sup>16</sup> tato āneṇjapattam<sup>17</sup>.

<sup>1</sup> vicaya, B.

<sup>2</sup> B, adds ca.

<sup>3</sup> om. S.

<sup>4</sup> kudāsu, B. B.; kudāssu, Com.

<sup>5</sup> nāma taṃ, S.

<sup>6</sup> saṇṇam, B.

<sup>7</sup> 'ti (without ti), B.

<sup>8</sup> piha<sup>8</sup>, B.

<sup>9</sup> 'virāga<sup>9</sup>, S.

<sup>10</sup> 'dhi ti, S.

<sup>11</sup> mudum, B.

<sup>12</sup> dhitam, B.

<sup>13</sup> ānaṇja<sup>13</sup>, S.; anaṇca<sup>13</sup>, B.

<sup>14</sup> 'nam, S.

<sup>15</sup> mudum, S.

<sup>16</sup> nitṭhitam, S.

<sup>17</sup> ānaṇja<sup>17</sup>, S.; anaṇca<sup>17</sup>, B.

Tattha añgaṇā<sup>1</sup> ca upakkilesā ca, tadubbhayaṃ taṇhā-pakkho, yā ca iñjanā yā ca cittaṣṣa atṭhiti<sup>2</sup>, ayaṃ Jitṭhi-pakkho.

Cattāri indriyāni: dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyaṃ ca catutthajjhāne nirujjhanti. Tassa upekkhindriyaṃ avasiṭṭhaṃ bhavati. So uparimam samāpattim santato manasikaroti. Tassa upari-  
 \* mam samāpattim santato manasikaroto catutthajjhāne olārikā<sup>3</sup> saññā saṇṭhahati<sup>4</sup> ukkaṇṭhā ca paṭighasaññā. So sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā<sup>5</sup> nānattasaññānaṃ amanasikārā anantaṃ ākāsam iti ākāsañācāyatanaṃ samāpattim sacchikatvā upasampajja viharati. Abhiññābhinihāro rūpasaññāvokaro. Nānattasaññā samatikkamati paṭighasaññā c'assa abbattham gacchati.

Evam samādhi. Tassa samāhitassa obhāso antaradhāyati dassanaṃ ca rūpānaṃ.

So samādhi chalaṅgasamannāgato paccavekkhitabbo: anabhiññāsahagataṃ me mānasam sabbaloke, abyāpannam me cittaṃ sabbasattesu, āraddham me viriyam pagga-hitam, passaddho me kāyo asāraddho, samāhitam me cittaṃ avikkhittam, upatṭhitaṃ me sati<sup>6</sup> asammutṭhā<sup>7</sup>.

Tattha yaṃ ca anabhiññāsahagataṃ mānasam sabbaloke yaṃ ca abyāpannam cittaṃ sabbasattesu yaṃ ca āraddham viriyam pagga-hitam yaṃ ca samāhitam cittaṃ avikkhittam ayaṃ samatho, yo passaddho kāyo asāraddho ayaṃ samādhiparikkhāro, yā upatṭhitaṃ sati asammutṭhā<sup>8</sup> ayaṃ vipassanā.

\* So samādhi pañcavidhena<sup>9</sup> veditabbo.

Ayaṃ samādhi paccuppannasukho ti. Iti 'ssa paccattam eva nānadassanaṃ paccupatṭhitam bhavati<sup>10</sup>. Ayaṃ samādhi āyatisukhavipāko ti. Iti 'ssa paccattam eva nānadassanaṃ<sup>11</sup> paccupatṭhitam bhavati. Ayaṃ samādhi ariyo nirāmiso ti. Iti

<sup>1</sup> 'nā, S.      <sup>2</sup> atṭhiti, B.

<sup>3</sup> olārika<sup>3</sup>, B.; olāri, S.

<sup>4</sup> saṇṭhāti, B.

<sup>5</sup> atthag<sup>5</sup>, S.

<sup>6</sup> B, adds hoti.

<sup>7</sup> asamutṭhā, B.; S.

<sup>8</sup> asamu<sup>8</sup>, B.; appamutṭhā, S.

<sup>9</sup> vividhena, B.

<sup>10</sup> om. S.

<sup>11</sup> viññāṇa<sup>11</sup>, S.

'ssa paccattam eva nāpadassanam paccupaṭṭhitam bhavati. Ayam samādhi akāpurisasevito ti. Iti 'ssa paccattam eva nāpadassanam paccupaṭṭhitam bhavati. Ayam samādhi santo c'eva paṇito ca paṭipassaddhiladdho<sup>1</sup> ca<sup>2</sup> ekodibhāvādhigato ca<sup>3</sup> na sasamkhāraniggayha<sup>4</sup>-vārivāṇato<sup>5</sup> cā ti. \* Iti 'ssa paccattam eva nāpadassanam paccupaṭṭhitam bhavati. Tam kho paṇi<sup>6</sup> imam<sup>7</sup> samādhim sato samāpajjāmi sato vuṭṭhahāmi ti. Iti 'ssa paccattam eva nāpadassanam paccupaṭṭhitam bhavati.

Tattha yo ca samādhi paccuppannasukho<sup>8</sup> yo ca samādhi āyatisukhavipāko ayam samatho, yo ca samādhi ariyo nirāmiso yo ca samādhi akāpurisasevito<sup>9</sup> yo ca samādhi santo c'eva paṇito ca paṭipassaddhiladdho ca ekodibhāvādhigato ca na sasamkhāraniggayha<sup>4</sup>-vārivāṇato ca<sup>2</sup> yaṁ cāham tam kho paṇi<sup>6</sup> imam<sup>7</sup> samādhim sato samāpajjāmi sato vuṭṭhahāmi ti ayam vipassanā.

So samādhi pañcavidhena veditabbo: pītipharapaṭā, \* sukhapharaṇaṭā, cetopharaṇaṭā, āloka-pharaṇaṭā, paccavekkhaṇānimittam.

Tattha yo ca pītipharaṇo yo ca sukhapharaṇo yo ca cetopharaṇo ayam samatho, yo ca āloka-pharaṇo yaṁ ca paccavekkhaṇānimittam ayam vipassanā.

Dasa kasināyatanāni: paṭhavīkasinam, āpokasinam, tejo- \* kasinam, vāyokasinam, nīlakasīnam, pitakasīnam, lohītakasīnam, odātakasīnam, ākāśakasīnam, viññāṇakasīnam.

Tattha yaṁ ca paṭhavīkasīnam yaṁ ca āpokasīnam, evam sabbam, yaṁ ca odātakasīnam, imāni aṭṭha kasināni samatho, yaṁ ca ākāśakasīnam yaṁ ca viññāṇakasīnam, ayam vipassanā.

Evam sabbo ariyo<sup>9</sup> maggo<sup>10</sup>.

Yena yena ākārena vutto, tena tena samathavipassanena \* yojayitabbo<sup>10</sup>.

<sup>1</sup> 'passaddha', B. B. <sup>2</sup> om. B.

<sup>3</sup> saṅkhāra<sup>5</sup>, B.; ca samkh<sup>5</sup>, S. <sup>4</sup> 'to, B. S.

<sup>5</sup> paṇitam, B. <sup>6</sup> sampanna<sup>6</sup>, S.

<sup>7</sup> S. continues: pe | yaṁ cāham. <sup>8</sup> saṅkhāra<sup>5</sup>, B.

<sup>9</sup> ariya<sup>9</sup>, B. <sup>10</sup> 'hitabbo, B.



Te<sup>1</sup> tīhi<sup>2</sup> dhammehi saṃgahitā: aniccātāya, dukkhatāya, anattatāya.

\* So samathavipassanaṃ bhāvayamāno tīpi vimokkhamukkhāni bhāvayati, tīpi vimokkhamukkhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

\* Rāgacarito puggalo animittena vimokkhamukkhena niyyāti<sup>3</sup>, adhiccittasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedaniyaṃ<sup>4</sup> phassaṃ anupagacchanto sukhaṃ vedanaṃ pariṇānanto rāgamalaṃ pavāhanto rāgarajaṃ nidhunanto rāgavisāṃ vanto<sup>5</sup> rāgaggiṃ nibbāpento rāgasallaṃ uppāpento<sup>6</sup> rāgajataṃ vijatento<sup>7</sup>.

Dosaacarito puggalo appanibhitena vimokkhamukkhena niyyāti<sup>8</sup>, adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedaniyaṃ phassaṃ anupagacchanto dukkhavedanaṃ pariṇānanto dosamalaṃ pavāhanto<sup>9</sup> dosarajaṃ nidhunanto dosavisāṃ vanto<sup>10</sup> dosaggiṃ nibbāpento dosasallaṃ uppāpento<sup>11</sup> dosajataṃ vijatento.

Mohacarito puggalo suññatavimokkhamukkhena niyyāti<sup>12</sup>, adhipaññasikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto<sup>13</sup> adukkhamasukhavedaniyaṃ<sup>14</sup> phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ pariṇānanto mohamalaṃ pavāhanto<sup>15</sup> moharajaṃ nidhunanto mohavisāṃ vanto<sup>16</sup> mohaggiṃ nibbāpento mohasallaṃ uppāpento<sup>17</sup> mohajataṃ vijatento.

\* Tattha suññatavimokkhamukhaṃ<sup>18</sup> paññakkhandho<sup>19</sup>, animittavimokkhamukhaṃ samādhikkhandho, appanibhita-vimokkhamukhaṃ silakkhandho.

So tīpi vimokkhamukkhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

<sup>1</sup> tehi tehi, B.; tehi ca, S.

<sup>2</sup> niyyāti, B.

<sup>3</sup> sukhaṃ vedaniyaṃ, S.

<sup>4</sup> vanto, B.

<sup>5</sup> omento, S.

<sup>6</sup> jatento, B.

<sup>7</sup> hento, B.

<sup>8</sup> vamento, B. S.

<sup>9</sup> omento, B. S.

<sup>10</sup> vija, B.

<sup>11</sup> asukhaṃ ve, B.

<sup>12</sup> vamento, B. B.

<sup>13</sup> suññata-avi, S.

<sup>14</sup> paññā, B.

Tattha yā ca<sup>1</sup> sammāvācā yo ca sammākammanto yo ca sammā-ājivo ayam silakkhandho, yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ayam samādhikkhandho, yā ca sammāditthi yo ca sammāsampkappo ayam paññakkhandho<sup>2</sup>.

Tattha: silakkhandho ca samādhikkhandho ca samatho, \* paññakkhandho<sup>3</sup> vipassanā.

Yo samathavipassanam bhāveti, tassa dve bhavaṅgāni bhāvanam gacchanti: kāyo cittaṃ ca, bhavanirodhagāminī paṭipada dve padāni: silam samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasilo bhāvitacitto bhāvitapañño.

Kāye bhāviyamāne dve dhammā bhāvanam gacchanti: sammākammanto sammāvāyāmo ca, sile bhāviyamāne dve dhammā bhāvanam gacchanti: sammāvācā sammā-ājivo ca<sup>4</sup>, citte bhāviyamāne dve dhammā bhāvanam gacchanti: sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanam gacchanti: sammāditthi sammāsampkappo ca.

Tattha yo ca sammākammanto yo ca<sup>5</sup> sammāvāyāmo siyā kāyiko siyā cetasiko.

Tattha yo kāyasamgaho so kāye bhāvite bhāvanam gacchati, yo cittasamgaho so citte bhāvite bhāvanam gacchati.

So<sup>6</sup> samathavipassanam bhāvayanto pañcavidham adhi-gamam adhigacchati<sup>7</sup>: khippādhigamo ca hoti vimuttādhigamo ca hoti mahādhigamo<sup>8</sup> ca hoti vipulādhigamo ca hoti anavasesādhigamo ca hoti.

Tattha samathena khippādhigamo ca<sup>9</sup> mahādhigamo<sup>10</sup> ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesādhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā \* ovādena sāvake na visampvādayati. So tividham: idam

<sup>1</sup> om. S.      <sup>2</sup> paññā<sup>3</sup>, B.

<sup>4</sup> from tattha to paññakkhandho is missing in S.

<sup>5</sup> vā, B.      <sup>6</sup> yo, S.      <sup>7</sup> gacchati, B.

<sup>8</sup> samādhigamo, B.      <sup>9</sup> om. B.

karotha, iminā upāyena karotha, idam vo kurumānānam hitāya sukhāya bhavissati.

1. So tathā ovaḍito tathānusiṭṭho tathā karonto tathā paṭipajjanto taṃ bhūmiṃ na pāpuṇissati ti n'etaṃ ṭhānam vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandham aparipūrayanto taṃ bhūmiṃ anupāpuṇissati ti n'etaṃ ṭhānam vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandham paripūrayanto<sup>1</sup> taṃ<sup>2</sup> bhūmiṃ anupāpuṇissati ti ṭhānam etaṃ vijjati. Sammāsambuddha te<sup>3</sup> sato<sup>4</sup> ime dhammā anabbhisambuddhā ti n'etaṃ ṭhānam vijjati. Sabbāsavaparikkhīṇassa te<sup>5</sup> sato<sup>6</sup> ime āsavā aparikkhīṇā ti n'etaṃ ṭhānam vijjati. Yassa te atthāya dhammo desito so na niyyāti<sup>7</sup> takkarassa sammādukkhakkhayāyā ti n'etaṃ ṭhānam vijjati. Sāvako kho pana te dhammanudhammapaṭipanno samicipaṭipanno anudhammacāri so pubbena aparaṃ ulāraṃ visesādhigamaṃ<sup>8</sup> na sacchikarissati ti n'etaṃ ṭhānam vijjati. Ye kho pana dhammā antarāyikā te paṭisevato<sup>9</sup> nālaṃ antarāyāyā<sup>10</sup> ti n'etaṃ ṭhānam vijjati. Ye kho pana dhammā aniyyanikā<sup>11</sup> te niyyanti<sup>12</sup> takkarassa sammādukkhakkhayāyā<sup>13</sup> ti n'etaṃ ṭhānam vijjati. Ye kho pana dhammā niyyānikā te niyyanti<sup>14</sup> takkarassa sammādukkhakkhayāyā<sup>15</sup> ti ṭhānam etaṃ vijjati. Sāvako kho pana te sa-upādiseso anupādisesaṃ nibbānadhātum anupāpuṇissati ti n'etaṃ ṭhānam vijjati. Ditṭhisampanno<sup>16</sup> mātaṃ jīvitaṃ voropeyya hatthehi vā pādehi vā suhatam kareyyā ti n'etaṃ ṭhānam vijjati. Puthujjano mātaṃ jīvitaṃ voropeyya hatthehi vā pādehi vā suhatam kareyyā ti ṭhānam etaṃ vijjati. Evaṃ pitaṃ, arahantaṃ, bhikkhuṃ. Ditṭhisampanno puggalo saṃghaṃ<sup>17</sup> bhindeyya saṃghe vā saṃgharājim janyeyyā ti n'etaṃ ṭhānam vijjati. Puthujjano

<sup>1</sup> pūray°, S.

<sup>2</sup> om. S.

<sup>3</sup> desato, S.

<sup>4</sup> niyāti, S.

<sup>5</sup> °gamanam, B.,

<sup>6</sup> °sevanato, B.,

<sup>7</sup> antarāyā, B. S.

<sup>8</sup> aniyā°, S.

<sup>9</sup> niyyanti, S.

<sup>10</sup> °kkhayā, S.

<sup>11</sup> For the following sections, see A. I, p. 27 sqq.; and for the doctrine of the ten Forces (balās), see M. I, p. 69 sqq.

<sup>12</sup> B, adds vā.



sangham<sup>1</sup> bhindeyya sanghe vā sangharājim jāneyyā ti  
 thānam etaṃ vijjati. Diṭṭhisampanno Tathāgatassa dutṭha-  
 citto lohitam uppādeyya, parinibbutassa vā Tathāgatassa  
 dutṭhacitto thūpaṃ bhindeyya ti n'etaṃ thānam vijjati.  
 Puthujjano Tathāgatassa dutṭhacitto lohitam uppādeyya  
 parinibbutassa vā<sup>2</sup> Tathāgatassa dutṭhacitto thūpaṃ bhin-  
 deyya ti thānam etaṃ vijjati. Diṭṭhisampanno aññaṃ  
 Satthāraṃ apadiseyya api jīvitaheṭu ti n'etaṃ thānam  
 vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyyā ti<sup>3</sup> thā-  
 nam etaṃ vijjati. Diṭṭhisampanno ito bahiddhā aññaṃ  
 dakkhiṇeyyaṃ pariyeseyya ti n'etaṃ thānam vijjati. Puthuj-  
 jano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti  
 thānam etaṃ vijjati. Diṭṭhisampanno kutūhalamaṅgalena<sup>4</sup>  
 suddhiṃ pacceyyā ti n'etaṃ thānam vijjati. Puthujjano  
 kutūhalamaṅgalena suddhiṃ pacceyyā ti thānam etaṃ  
 vijjati. Itthi rājā cakkavatti siyā ti n'etaṃ thānam vijjati.  
 Puriso rājā cakkavatti siyā ti thānam etaṃ vijjati. Itthi  
 Sakko devānam indo siyā ti n'etaṃ thānam vijjati. Puriso  
 Sakko devānam indo siyā ti thānam etaṃ vijjati. Itthi  
 Māro pāpimā siyā ti n'etaṃ thānam vijjati. Puriso Māro  
 pāpimā siyā ti thānam etaṃ vijjati. Itthi Mahābrahmā  
 siyā ti n'etaṃ thānam vijjati. Puriso Mahābrahmā siyā<sup>5</sup>  
 ti thānam etaṃ vijjati. Itthi Tathāgato araham samma-  
 sambuddho<sup>6</sup> siyā ti n'etaṃ thānam vijjati. Puriso Tathā-  
 gato araham sammāsambuddho siyā ti thānam etaṃ vijjati.  
 Dve Tathāgatā arahanto sambuddhā apubbam acarimam  
 ekissā lokadhātuyā uppajjeyyum<sup>7</sup> dhammam vā deseyyun  
 ti n'etaṃ thānam vijjati. Eko<sup>8</sup> vā Tathāgato araham  
 sammāsambuddho ekissā lokadhātuyā uppajjissati<sup>9</sup> dham-  
 mam vā<sup>10</sup> desissati ti thānam etaṃ vijjati. Tīṇaṃ ducca-  
 ritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissati ti  
 n'etaṃ thānam vijjati. Tīṇaṃ duccaritānaṃ anīṭṭho  
 akanto apiyo amanāpo vipāko bhavissati ti thānam etaṃ

<sup>1</sup> B. adds vā.      <sup>2</sup> om. B.      <sup>3</sup> S. adds jīvitaheṭu ti.

<sup>4</sup> S. continues: ekissā lokadhātuyā uppajjissati dhammam  
 desissati ti th<sup>o</sup> etaṃ vi<sup>o</sup> and so on.

<sup>5</sup> om. B. S.

vijjati. 'Tinnam' sucaritānam anittḥo akanto apiyo amanāpo vipāko bhavissati ti n'etam ṭhānam vijjati. Tinnam sucaritānam itṭho kanto piyo manāpo vipāko bhavissati ti ṭhānam etam vijjati<sup>2</sup>. Aññataro samaṇo vā brāhmaṇo vā kuhako lapako nemittako kuhanalapananemittakattam pubbaṅgamaṃ katvā pañca nivarane appahāya cetaso upakkilese paññāya dubbalikarane catūsu satipaṭṭhānesu anupatṭhitasati viharanto satta bojjhaṅge abhāvayitvā anuttaram sammāsambodhiṃ abhisambujjhissati ti n'etam ṭhānam vijjati. Aññataro samaṇo vā brāhmaṇo vā sabbadosāpagato pañca nivarane pahāya cetaso upakkilese paññāya dubbalikarane catūsu satipaṭṭhānesu upatṭhitasati viharanto satta bojjhaṅge bhāvayitvā anuttaram sammāsambodhiṃ abhisambujjhissati ti ṭhānam etam vijjati.

\* Yam ettha nānam hetuso ṭhānaso anodhiso<sup>3</sup>, idaṃ vuccati ṭhānāṭṭhāna-nānam paṭhamam Tathāgatabalam itī.

2. Thānāṭṭhānagatā sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evaṃ Bhagavā āha: —

*Sabbe sattā marissantī, maraṇam tam hi jīvitaṃ  
yathākammam gamissantī puññapāpaphalūpagā  
nirayaṃ pāpakammantā puññakammā ca suggatīṃ<sup>4</sup>*

(S. I, p. 97).

*Apāre ca maggaṃ bhāvetvā<sup>5</sup> parinibbanti anāsavā ti.*

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavittivattā ca. Marissantī ti dvīhi maraṇehi: dandhamaraṇena<sup>6</sup> ca adandhamaraṇena<sup>5</sup> ca<sup>6</sup>. Sakkāyapariyāpannānam adandhamaraṇam, sakkāyavittivattānam dandhamaraṇam. Maraṇam tam hi jīvitaṃ ti khayā āyussa indriyānam uparodhā jīvita-pariyanto maraṇa-pariyanto. Yathākammam gamissantī ti kammasa katā. Puññapāpaphalūpagā ti kammānam phaladassāvitā ca avippavāso ca. Nirayaṃ pāpakammantā ti apuññasamkharā. Puññakammā ca suggatī<sup>7</sup> ti

<sup>2</sup> missing in B.

<sup>3</sup> anādiso, S.

<sup>4</sup> sug<sup>o</sup>, B. B.

<sup>5</sup> bhāvitvā, B.

<sup>6</sup> "carapena, S.

<sup>7</sup> om. S.

<sup>8</sup> suga<sup>o</sup>, all MSS.

puññasamkhārā sugatīm gamissanti. Apare ca maggam bhāvetvā parinibbanti anāsavā ti sabbasamkhārānaṃ samatikkamanāṃ. Tenāha Bhagavā: — Sabbe | pe<sup>1</sup> | anāsavā ti.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jivitaṃ yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammanā ti āgā|hā<sup>2</sup> ca nijjhāma ca paṭipadā.

Apare ca maggam bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jivitaṃ yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammanā ti ayaṃ samkilesa. Evaṃ saṃsāraṃ nibbattayati<sup>3</sup>. Sabbe sattā marissanti | pe<sup>4</sup> | nirayaṃ pāpakammanā ti ime tayo vaṭṭā: dukkhavaṭṭo, kammavaṭṭo, kilesavaṭṭo<sup>5</sup>. Apare ca maggam bhāvetvā<sup>6</sup> parinibbanti anāsavā ti<sup>7</sup> tiṇṇaṃ vaṭṭānaṃ vivaṭṭanā. Sabbe sattā marissanti | pe<sup>8</sup> | nirayaṃ pāpakammanā ti ādinava. Puññakammā ca sugatin<sup>9</sup> ti assādo. | Apare ca maggam bhāvetvā<sup>6</sup> parinibbanti anāsavā ti nissaraṇaṃ. Sabbe sattā marissanti | pe<sup>4</sup> | nirayaṃ pāpakammanā ti hetu ca phalaṃ ca. Pañcakkhandhā<sup>10</sup> phalaṃ, taṃhā hetu. Apare ca maggam bhāvetvā<sup>6</sup> parinibbanti anāsavā ti maggo ca phalaṃ ca. Sabbe sattā marissanti | pe<sup>11</sup> | nirayaṃ pāpakammanā ti ayaṃ samkilesa. So<sup>3</sup> samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccaritasamkilesa ti.

Tattha taṇhāsamkilesa tihi taṇhāhi niddisitaḥ<sup>12</sup>: kāmataṇhāya, bhavataṇhāya, vibhavataṇhāya. Yena yena vā pana vatthunā ajjhosito, tena ten' eva niddisitaḥ. Tassā vitthāro: chattiṃsāya taṇhāya jāliniyā vicaritaṇi.

Tattha diṭṭhisamkilesa uccheda-sassatena niddisitaḥ. Yena yena vā pana vatthunā diṭṭhivasena abhinivisati

<sup>1</sup> pa, B. B.

<sup>2</sup> ag<sup>o</sup>, B.

<sup>3</sup> "ttiyati, B. S.

<sup>4</sup> pa, B.; om. B.

<sup>5</sup> om. S.

<sup>6</sup> "vitvā, B.

<sup>7</sup> pa, B.; om. B. S.

<sup>8</sup> suga<sup>o</sup>, all MSS.

<sup>9</sup> khandhā, B.

<sup>10</sup> B. in full; om. B.

<sup>11</sup> niddissi<sup>o</sup>, B.



'idam eva saccam, mogham aññan' ti, tena ten' eva niddi-sitabbo. Tassā vitthāro: dvāsattihi dīttihigatāni<sup>1</sup>.

Tattha duccaritasamkilesa cetanācetasikakammena niddi-sitabbo<sup>2</sup>, tihi duccaritehi: kāyaduccaritena, vacīduccaritena, manoduccaritena. Tassa vitthāro: dasa akusalakamma-pathā<sup>3</sup>.

Apare ca maggam bhāvetvā parinibbanti anāsavā ti idam vodānam. Tayidaṃ vodānam tividham: taphāsaṃkilesa samathena visujjhati, so samatho samādhikkhandho, dīttisamkilesa vipassanāya visujjhati<sup>4</sup>, sā vipassanā paññakkhandho<sup>5</sup>, duccaritasamkilesa sucaritena visujjhati, tam sucaritaṃ silakkhandho.

Subbe sattā marissanti, maraṇam tam hi jīvitam yathakammaṃ gamissanti puññapāpaphalūpagā nirayaṃ pāpakammantā ti apuññapaṭipadā.

Puññakammā ca suggatiṃ<sup>6</sup> ti puññapaṭipadā.

Apare ca maggam bhāvetvā parinibbanti anāsavā ti puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā, ayaṃ ekā paṭipadā sabbatthagāmini, ekā apāyesu ekā devesu. Yā ca puññapāpasamatikkamapaṭipadā, ayaṃ<sup>7</sup> tattha<sup>7</sup>-tattha<sup>7</sup>-gāminipaṭipadā.

Tayo rāsi: micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi.

Tattha yo ca micchattaniyato rāsi yo ca sammattaniyato rāsi ekā paṭipadā: tattha<sup>8</sup>-tattha<sup>8</sup>-gāmini. Tattha<sup>9</sup> yo aniyato rāsi, ayaṃ sabbatthagāminipaṭipadā.

Kena kāraṇena?

Paccayaṃ labhanto niraye upapajjeyya, paccayaṃ labhanto tiracchānayanonisu upapajjeyya, paccayaṃ labhanto

<sup>1</sup> 'gatā ti, B.

<sup>2</sup> niddissi<sup>2</sup>, B.

<sup>3</sup> kusala<sup>3</sup>, S.

<sup>4</sup> 'ti ti, S.

<sup>5</sup> paññā<sup>5</sup>, B.

<sup>6</sup> suga<sup>6</sup>, all MSS.

<sup>7</sup> tathattha, B.; tatthatta, S.; tatthatattha, B., Com.

<sup>8</sup> tathattha, B.; tatthatta, B., S.

<sup>9</sup> ettha, B.; tatthatta, S.

pettivisayesu upapajjeyya, paccayam labhanto asuresu upapajjeyya, paccayam labhanto devesu upapajjeyya, paccayam labhanto manussesu upapajjeyya, paccayam labhanto parinibbāyeyya. Tasmāyam<sup>1</sup> sabbatthagāminipaṭipadā.

Yam ettha nāpam hetuso tñānaso anodhiso<sup>2</sup>, idam vuccati sabbatthagāminipaṭipadā-nāpam dutiyam Tathāgatabalam iti.

3. Sabbatthagāminipaṭipadā anekadhātu-loko. Tattha<sup>3</sup>-tattha<sup>4</sup>-gāminipaṭipadā nānādhātu-loko.

Tattha katamo anekadhātu-loko?

Cakkhūdhātu rūpadhātu cakkhuvīññāpadhātu, sotadhātu saddadhātu sotavīññāpadhātu, ghānadhātu gandhadhātu ghānavīññāpadhātu, jivhādhātu rasadhātu jivhāvīññāpadhātu, kāyadhātu phoṭṭhabbhadhātu kāyavīññāpadhātu, manodhātu dhammadhātu manovīññāpadhātu, paṭhavīdhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu vīññāpadhātu, kāmādhātu byāpādhātu vihiṃsādhātu, nekkhammadhātu<sup>5</sup> abyāpādhātu avihiṃsādhātu, dukkhadhātu domanassādhātu avijjādhātu, sukhadhātu somanassādhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhārādhātu nibbānadhātu: ayam anekadhātu-loko.

Tattha katamo nānādhātu-loko?

Ānā cakkhūdhātu ānā rūpadhātu ānā cakkhuvīññāpadhātu<sup>6</sup>. Evaṃ sabbā<sup>7</sup>. Ānā nibbānadhātu.

Yam ettha nāpam hetuso tñānaso<sup>8</sup> anodhiso, idam vuccati anekadhātu-nānādhātu-nāpam tatiyam Tathāgatabalam iti.

4. Anekadhātu<sup>9</sup>-nānādhātu kassa lokassa?

Yam yad eva dhātum sattā adhimuccanti, tam tad eva adhiṭṭhahanti abhinivisanti<sup>10</sup>, keci rūpadhimuttā keci saddādhimuttā keci gandhadhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammadhimuttā keci itthādhimuttā keci purisādhimuttā keci cāgādhimuttā keci hinā-

<sup>1</sup> tasmā ayam, B.,

<sup>2</sup> diso, B.

<sup>3</sup> tathattha, B. S.

<sup>4</sup> nekkhama<sup>5</sup>, B. Com.

<sup>5</sup> B, adds pa.

<sup>6</sup> sabbāni, B.; sabbam, S.

<sup>7</sup> om. B., S.

<sup>8</sup> evam aneka<sup>9</sup>, B., S.

<sup>9</sup> vesanti, B.; <sup>10</sup> vissanti, S.

dhimuttā keci paṇṭādhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

Yam ettha nāṇaṃ hetuso tñānaso<sup>1</sup> anodhiso 'ayam veneyyo ayam na<sup>2</sup> veneyyo<sup>3</sup> ayam saggaḡāmi ayam dugga-tigāmi<sup>4</sup> ti, idaṃ vuccati sattānaṃ nānādhimuttikata-nāṇaṃ catuttham Tathāgatabalaṃ iti.

5. Te yathādhimuttā ca bhavanti?

Taṃ taṃ kammaśamādanāṃ samādiyanti, te chabbidham kammaṃ samādiyanti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Taṃ vibhajamānaṃ<sup>5</sup> duvidham: samsāragāmi<sup>6</sup> ca<sup>7</sup> nibbānagāmi<sup>8</sup> ca.

\* Tattha yaṃ lobhavasena dosavasena mohavasena ca<sup>9</sup> kammaṃ karoti, idaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ. Tattha yaṃ saddhāvasena viriyavasena<sup>10</sup> ca<sup>11</sup> kammaṃ karoti, idaṃ kammaṃ sukkaṃ sukkavipākaṃ. Tattha yaṃ lobhavasena<sup>12</sup> dosavasena<sup>13</sup> ca<sup>14</sup> mohavasena<sup>15</sup> saddhāvasena<sup>16</sup> ca<sup>17</sup> kammaṃ karoti, idaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ. Tattha yaṃ viriyavasena paññāvasena ca kammaṃ karoti, idaṃ kammaṃ akaṇhaṃ asukkaṃ akaṇhasukkavipākaṃ<sup>18</sup> kammuttamam kammaseṭṭham kammakkhayaṃ samvattati (Cf. M. I, p. 389 sqq.).

Cattāri kammaśamādanāni: atthi kammaśamādanāṃ paccuppannasukhaṃ āyatiṃ<sup>19</sup> ca<sup>20</sup> dukkhavipākaṃ, atthi kammaśamādanāṃ paccuppannadukhaṃ āyatiṃ<sup>21</sup> ca<sup>22</sup> sukhavipākaṃ, atthi kammaśamādanāṃ paccuppannadukhaṃ e'eva āyatiṃ<sup>23</sup> ca dukkhavipākaṃ, atthi kammaśamādanāṃ paccuppannasukhaṃ e'eva āyatiṃ<sup>24</sup> ca sukhavipākaṃ, yaṃ evaṃ jātiyakam kammaśamādanāṃ.

\* Iminā puggalena akusalakammaśamādanāṃ upacitam<sup>25</sup> avipakkam vipākāya paccupaṭṭhitam, na ca bhabbo abhinibbidhāgantun<sup>26</sup> ti.

<sup>1</sup> om. B. S. <sup>2</sup> aven°, B. <sup>3</sup> vibhajja°, S.; visajja°, B. B.

<sup>4</sup> gāmini, B. B. <sup>5</sup> om. B.; B. S. add paññāvasena.

<sup>6</sup> om. B. Com.; S. puts ca before paññā° <sup>7</sup> S. adds ca.

<sup>8</sup> om. B. B. <sup>9</sup> B. S. add ca.

<sup>10</sup> B. S. add viriyavasena ca. <sup>11</sup> S. inserts kammaṃ.

<sup>12</sup> ti, B. S. <sup>13</sup> om. B. S. <sup>14</sup> dā°, all MSS. exc. Com.



Tam Bhagavā na ovadati, yathā Devadattam Kokālikam \*  
Sunakkhattam Licchaviputtam, ye vā pan' aññe pi sattā  
micchattaniyatā.

Imesañ ca puggalānam upacitam<sup>1</sup> akusalam na ca tāva  
pāripūrigatam, purā pāripūrim gacchati, purā phalam  
nibbattayati, purā maggam āvārayati<sup>2</sup>, purā veneyyattam  
samatikkamati ti.

Te Bhagavā asamatte ovadati, yathā Puṇṇaṃ ca gova-  
tikam Acelaṃ ca kukkuravatikam.

Imassa ca puggalassa<sup>3</sup> akusalakammasamādānam pari- \*  
pūramānam maggam āvārayissati, purā pāripūrim gacchati,  
purā phalam nibbattayati<sup>4</sup>, purā maggam āvārayati, purā  
veneyyattam samatikkamati ti.

Tam Bhagavā asamattam ovadati, yathā Āyasmantam  
Aṅgulimālam.

Sabbesaṃ mudumajjhādhimattatā<sup>5</sup>.

Tattha mudu āneñjābhisamkhārā<sup>6</sup>, majjham avasesaku-  
salasamkhārā, adhimattam akusalasamkhārā.

Yam ettha nānam hetuso<sup>7</sup> thānaso<sup>8</sup> anodhiso<sup>9</sup> 'idam diṭṭha-  
dhammavedaniyam, idam upapajjavedaniyam, idam aparā-  
pariyavedaniyam<sup>10</sup>, idam nirayavedaniyam, idam tiracchā-  
navedaniyam, idam pettivisayavedaniyam, idam asuraveda-  
niyam, idam devavedaniyam<sup>11</sup>, idam manussavedaniyam<sup>12</sup> ti,  
idam vuccati attitānāgatapaccuppannānam kammāsammāda-  
nānam<sup>13</sup> hetuso<sup>14</sup> thānaso<sup>15</sup> anodhiso<sup>16</sup> vipākavemattatā-nā-  
nam pañcamam Tathāgatabalam iti.

6. Tathā sammādinnaṃ kammānam sammādinnaṃ jhā- \*  
nānam vimokkhānam sammādhinaṃ<sup>17</sup> sammāpattinaṃ ayaṃ  
sāṃkilesa idam vodānam idam vuṭṭhānam, evaṃ sāṃkilissati  
evaṃ vodāyati evaṃ vuṭṭhāhati<sup>18</sup> ti nānam anāvarapam.

Tattha kati jhānāni?

<sup>1</sup> upatṭhitam, B<sub>1</sub>.

<sup>2</sup> pavārayati, S.

<sup>3</sup> S. *adda* ca.

<sup>4</sup> 'tṭiyati, S.

<sup>5</sup> 'mattikā, B<sub>1</sub>.

<sup>6</sup> āneñjābhi<sup>6</sup>, B<sub>1</sub>. S.

<sup>7</sup> *om.* B<sub>1</sub>. S.

<sup>8</sup> aparāpariyāya<sup>8</sup>, S.; aparāpara<sup>8</sup>, B<sub>1</sub>.

<sup>9</sup> devesu ve<sup>9</sup>, S.

<sup>10</sup> 'yam (*without* ti), B<sub>1</sub>.

<sup>11</sup> kammānam kammāsam<sup>11</sup>, S. <sup>12</sup> *after* thānaso, B<sub>1</sub>. S.

<sup>13</sup> *om.* all MSS.

<sup>14</sup> sammādinnaṃ, S.

<sup>15</sup> vuṭṭha<sup>15</sup>, S.

Cattāri jhānāni.

Kati vimokkhā?

\* Ekādasa ca aṭṭha ca satta ca tayo ca dve ca.

Kati samādhi?

Tayo samādhi: savitakko-savicāro-samādhi, avitakko-vicāramatto-samādhi, avitakko-avicāro-samādhi.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññānāsaññāsamāpatti, vibhūtasamāpatti<sup>1</sup>, nirodha-samāpatti.

Tattha katamo saṃkilesa?

Paṭhamassa<sup>2</sup> jhānassa<sup>3</sup> kāmarāgabyāpāda saṃkilesa ye  
\* ca kukkuṭajhāyi dve paṭhamakā yo vā pana koci hāna-  
bhāgiyo samādhi, ayam saṃkilesa.

Tattha katamaṃ vodānaṃ?

Nivaraṇapārisuddhi paṭhamassa jhānassa ye ca kukku-  
\* ṭajhāyi dve pacchimakā yo vā pana koci viśesabhāgiyo  
samādhi, idaṃ vodānaṃ<sup>4</sup>.

Tattha katamaṃ vuṭṭhānaṃ?

Yam samāpattivuṭṭhānakosallaṃ<sup>5</sup>, idaṃ vuṭṭhānaṃ.

Yam ettha nāpaṃ hetuso ṭhānaś<sup>6</sup> anodhiso, idaṃ  
vuccati sabbesaṃ jhānavimokkhasamādhisamāpattinaṃ saṃ-  
kilesavodāna-vuṭṭhāna-nāpaṃ chaṭṭhaṃ Tathāgatabalaṃ iti.

\* 7. Tass' eva samādhissa tayo dhammā parivārā: indriyāni,  
balāni, viriyam iti.

Tāni yeva indriyāni viriyavasena balāni bhavanti, adhi-  
pateyyaṭṭhena<sup>7</sup> indriyāni, akampiyaṭṭhena balāni.

Iti tesam mudumajjhādhimattatā<sup>8</sup>: ayam mudindriyo,  
ayam<sup>9</sup> majjhindriyo, ayam tikkhindriyo ti.

Tattha Bhagavā tikkhindriyaṃ saṃkhittena ovādena  
ovadati, majjhindriyaṃ Bhagavā saṃkhitta-vitthārena ova-  
dati, mudindriyaṃ Bhagavā vitthārena ovadati. Tattha  
Bhagavā tikkhindriyassa mudukaṃ dhammadesanaṃ upa-  
disati, majjhindriyassa Bhagavā mudutikkhadhammadesa-

<sup>1</sup> vibhūtasaññāsam<sup>a</sup>, S.    <sup>2</sup> pathamajh<sup>a</sup>, B., S.

<sup>3</sup> odānaṃ, S.

<sup>4</sup> "vuṭṭhānaṃ ko", S.

<sup>5</sup> om. B., S.

<sup>6</sup> adhi<sup>a</sup>, B.,

<sup>7</sup> "majjhābhi", S.

<sup>8</sup> om. S.

nam<sup>1</sup> upadissati, mudindriyassa Bhagavā tikkham<sup>2</sup> dham-  
madesanam<sup>3</sup> upadissati. Tattha<sup>4</sup> Bhagavā tikkhindriyassa  
samatham upadissati, majjhindriyassa Bhagavā samathavi-  
passanam<sup>5</sup> upadissati, mudindriyassa Bhagavā vipassanam  
upadissati. Tattha Bhagavā tikkhindriyassa nissaraṇam  
upadissati, majjhindriyassa Bhagavā<sup>6</sup> ādinavaṇ ca nissara-  
ṇaṇ ca upadissati, mudindriyassa Bhagavā<sup>7</sup> assādaṇ ca  
ādinavaṇ ca nissaraṇaṇ ca upadissati. Tattha<sup>8</sup> Bhagavā  
tikkhindriyassa adhipaññāsikkhāya paññāpayati<sup>9</sup>, majjhin-  
driyassa Bhagavā adhicittasikkhāya paññāpayati<sup>10</sup>, mudin-  
driyassa Bhagavā adhisīlasikkhāya paññāpayati<sup>11</sup>.

Yam ettha ñāpam hetuso tñānaso<sup>12</sup> anodhiso 'ayam imam  
bhūmibhāvanāṇ ca gato imāya ca<sup>13</sup> velāya imāya ca<sup>14</sup> anu-  
sāsaniyā evam-dhātuko cāyam ayaṇ c'assa āsāyo ayaṇ ca<sup>15</sup>  
anusāyo<sup>16</sup> iti, idaṃ vuccati parasattānam parapuggalānam  
indriyaparopariyatti<sup>17</sup>-vemattatā-ñāpam sattamam Tathā-  
gatabalam iti.

8. Tattha yam anekavihitam pubbenivāsam anussarati,  
seyyathidaṃ 'ekam pi jātim dve pi jātiyo tisso pi jātiyo  
catasso pi jātiyo pañca pi jātiyo dasa<sup>18</sup> pi jātiyo visam pi  
jātiyo timsam<sup>19</sup> pi jātiyo cattārisam pi jātiyo paññāsam  
pi jātiyo jātisatam pi<sup>20</sup> jātisahassam pi jātisatasahassam<sup>21</sup>  
anekāni<sup>22</sup> pi<sup>23</sup> jātisatāni<sup>24</sup> anekāni pi jātisahassāni anekāni  
pi jātisatasahassāni aneke pi<sup>25</sup> samvattakappe aneke pi  
vivattakappe aneke pi samvattavivattakappe amutrāsīm<sup>26</sup>  
evamnamo evamgotto evamvaṇṇo evamāhāro evam sukha-  
dukkhapaṭisamvedi evamāyupariyanto, so tato cuto amutra  
udapādi, tatrāpāsīm<sup>27</sup> evamnamo evamgotto evamvaṇṇo  
evamāhāro evamsukhadukkhapaṭisamvedi evamāyupariyanto,

<sup>1</sup> "tikkhām dh°, S.      <sup>2</sup> tikkha°, B<sub>1</sub>.

<sup>3</sup> tassa, B<sub>1</sub>.      <sup>4</sup> samatham vi°, S.

<sup>5</sup> om. B<sub>1</sub>, S.      <sup>6</sup> om. all MSS.

<sup>7</sup> "passati, B<sub>1</sub>; paññāya passati, S.

<sup>8</sup> om. B.      <sup>9</sup> anussāyo, B<sub>1</sub>.

<sup>10</sup> "pariyatta°, B<sub>1</sub>, S.

<sup>11</sup> dasam, B<sub>1</sub>; dasam, S.      <sup>12</sup> tisam, B<sub>1</sub>.

<sup>13</sup> B<sub>1</sub> adds jātiyo.      <sup>14</sup> jātiyo, B<sub>1</sub>; om. S.

<sup>15</sup> ca, B<sub>1</sub>.      <sup>16</sup> "si, B<sub>1</sub>.



so tato cuto idhūpapanno<sup>1</sup> ti. Iti<sup>2</sup> sākāraṃ sa-uddesaṃ anekavihītaṃ pubbenivāsaṃ anussarati<sup>3</sup>.

Tattha saggūpagesu ca sattesu mānussūpagesu ca<sup>4</sup> satte<sup>5</sup> apāyūpagesu ca sattesu imassa<sup>6</sup> puggalassa lobhādayo ussannā alobhādayo mandā<sup>7</sup>, imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye ye<sup>8</sup> vā pana ussannā ye<sup>9</sup> vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa imāni indriyāni anupacitāni<sup>10</sup>, amukāyaṃ<sup>11</sup> vā kappakoṭiyaṃ kappasatasahassee vā kappasahassee<sup>12</sup> vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā samvacchare vā upaḍḍhasamvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā pasādena vā<sup>13</sup> ti, taṃ taṃ bhavaṃ Bhagavā anussaranto asesaṃ jānāti.

9. Tattha yaṃ dībbena cakkhunā visuddhena atikkanta-mānusakena<sup>14</sup> satte passati cavaṃāne upapajjamāne<sup>15</sup> hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti<sup>16</sup>; ime vata<sup>17</sup> bhonto satta kāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādītthikā micchādītthikammasamādānā, te kāyassa bhedā parammarapaṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā<sup>18</sup>, ime vā pana bhonto satta kāyasucaritena samannāgatā vaci-mano<sup>19</sup>-sucaritena<sup>20</sup> samannāgatā ariyānaṃ anupavādakā sammādītthikā sammādītthikammasamādānā, te kāyassa bhedā parammarapaṇā sugatiṃ saggam<sup>21</sup> lokam upapannā<sup>22</sup>.

Tattha saggūpagesu ca sattesu | pe<sup>23</sup> | apāyūpagesu ca sattesu<sup>24</sup> iminā puggalena evarūpaṃ kammaṃ amukāyaṃ<sup>25</sup> kappakoṭiyaṃ upacitaṃ kappasatasahassee vā kappasahassee

<sup>1</sup> om. B., S.<sup>2</sup> anussarati, B.,<sup>3</sup> om. B.,<sup>4</sup> missing in B.,<sup>5</sup> om. B.,<sup>6</sup> apacitāni, S.<sup>7</sup> kāya, B.<sup>8</sup> kappasatasahassee, B.,<sup>9</sup> mānussakena, B.,<sup>10</sup> uppajj<sup>o</sup>, S.<sup>11</sup> sampa<sup>o</sup>, S.<sup>12</sup> vā pana, S.<sup>13</sup> uppannā, S.<sup>14</sup> vacisucaritena manosu<sup>o</sup>, B.,<sup>15</sup> sabbam, B.,<sup>16</sup> pa, B.; B. in full.<sup>17</sup> kāya, B.; sammukāyaṃ, S.

vā kappasate vā kappe vā antarakappe vā upadḍhakappe  
vā samvacchare vā upadḍhasamvacchare vā māse vā  
pakkhe vā divase vā muhutte vā, iminā pamādena vā<sup>1</sup>  
pasādena vā ti<sup>2</sup>.

Imāni<sup>3</sup> Bhagavato dve nāgāni pubbenivāsānussati-nāgāni  
ca dibbacakkhu<sup>4</sup> ca aṭṭhamam navamam Tathāgataba-  
lam iti.

10. Tattha yam sabbaññutā pattā, viditā sabbadhammā<sup>5</sup>,  
virajam vitamalam<sup>6</sup> uppannam<sup>7</sup> sabbaññutañāpam, nihato<sup>8</sup>  
Māro bodhimāle, idam Bhagavato dasamam balam sabbā-  
savaparikkhaya<sup>9</sup>-ñāpam<sup>10</sup>.

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo<sup>11</sup>-hārasampāto.

### § 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

*Tasmā rakkhita-cittassa<sup>11</sup> sammāsankappagocaro  
sammāditṭhipurekkhāro<sup>12</sup> natvāna udayabbayam  
thīnamiddhābhūbhū bhikkhu sabbā duggatiyo jāhe ti*

(Cf. p. 47).

Tasmā rakkhita-cittassa<sup>11</sup> sammāsankappago-  
caro ti rakkhita-cittassa sammāsankappagocaro bhavissati  
ti yujjati, sammāsankappagocaro sammāditṭhi bhavissati  
ti yujjati, sammāditṭhipurekkhāro viharanto udayabbayam  
paṭivijjhissati ti yujjati, udayabbayam paṭivijjhanto sabbā  
duggatiyo jahissati ti yujjati, sabbā duggatiyo jahanto  
sabbāni<sup>13</sup> duggativinipātabhayāni samatikkamissati ti yuj-  
jati.

Niyutto yutti-hārasampāto.

<sup>1</sup> S. inserts iminā.

<sup>2</sup> om. S.

<sup>3</sup> iminā, B.

<sup>4</sup> cakkhuñ, S.

<sup>5</sup> sabbā dh°, S.

<sup>6</sup> vimalam, B.

<sup>7</sup> upapannam, B.

<sup>8</sup> nigato, S.

<sup>9</sup> parikkhayam, B. S.

<sup>10</sup> vicaya, B., S. Com.

<sup>11</sup> rakkhita°, B.

<sup>12</sup> purakkhāro, B., S.

<sup>13</sup> sabbā, S.

## § 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsankappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti tinnam sucaritānam padaṭṭhānam, sammāsankappagocaro ti samathassa padaṭṭhānam, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānam, ūatvāna udayabbayan ti dassanabhūmiyā padaṭṭhānam, thīnamiddhābhibhū bhikkhū ti viriyassa padaṭṭhānam, sabba duggatiyo jahe ti bhāvanāya padaṭṭhānam.

Niyutto padaṭṭhāno<sup>1</sup>-hārasampāto.

## § 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo<sup>2</sup>-hārasampāto?

Tasmā rakkhita-cittassa sammāsankappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsankappagocaro ti idaṃ satindriyam, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Tam kissa hetu? Sammādiṭṭhito<sup>3</sup> hi sammāsankappo pabhavati<sup>4</sup>, sammāsankappato sammāvācā pabhavati<sup>5</sup>, sammāvācato sammākammanto pabhavati, sammākammantato<sup>6</sup> sammā-ājivo pabhavati, sammā-ājivato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsatito sammāsamādhi pabhavati, sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttiṇāpadassanam pabhavati.

Niyutto lakkhaṇo<sup>6</sup>-hārasampāto.

<sup>1</sup> °na, B., S.

<sup>2</sup> °pā, S.

<sup>3</sup> °ko, B.; °diṭṭhi, S.

<sup>4</sup> bhavati, S.

<sup>5</sup> S. adds °va.

<sup>6</sup> °na, B.; °pā, S.



§ 6. Catubyūha-hārasampāta.

Tattha katamo catubyūho-hārasampāto?

Tasmā rakkhītacittassa sammāsāṃkappagocaro ti gāthā.

Tasmā rakkhītacittassa ti rakkhītaṃ paripāliyaṃ ti  
esā nirutti.

Idha Bhagavato ko adhippāyo?

Ye duggatihi parimuccitukāma bhavissanti, te dhamma-  
cārino bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

Kokāliko hi Sāriputta-Moggallānesu thesesu cittaṃ pa-  
dosayitvā Mahāpadumaniraye upapaṇṇo<sup>1</sup>, Bhagavā ca sati-  
ārakkhena cetasa samannāgato, suttamhi vuttam: satiyā  
cittaṃ rakkhitaṃ ti.

Niyutto catubyūho-hārasampāto.

§ 7. Āvatto-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhītacittassa sammāsāṃkappagocaro ti gāthā.

Tasmā rakkhītacittassa sammāsāṃkappagocaro  
ti ayaṃ samatho, sammādiṭṭhipurekkhāro ti vipassanā,  
āsvāna udayabbayan ti dukkhapariññā, tthamiddhā-  
bhībha bhikkhū ti samodayapañānam, sabbā dugga-  
tiyo jahe ti ayaṃ nirodho.

Imāni cattāri saccāni.

Niyutto āvatto-hārasampāto.

§ 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhītacittassa sammāsāṃkappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisitaṃ<sup>2</sup>, akusala-  
pakkho akusalapakkhena niddisitaṃ.

Niyutto vibhatti-hārasampāto.

<sup>1</sup> uppanno, S.; cf. S. I. p. 149 sqq.; A. V. p. 170 sqq.

<sup>2</sup> nissitaṃ, B.

## § 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Samathavipassanāya bhāvitāya<sup>1</sup> nirodho-phalam pariñ-  
\* nātam, dukkham-samudayo pahino, maggo bhavito paṭi-  
pakkhena.

Niyutto parivattano-hārasampāto.

## § 10. Vevacana-hārasampāta.

Tattha katamo vevacano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti cittaṃ mano viññāṇaṃ  
manindriyaṃ manāyatanam vijānanaṃ vijānitattam<sup>2</sup> idaṃ  
vevacanaṃ, sammāsamkappagocaro ti nekkhamma-  
samkappo<sup>3</sup> abyāpādasamkappo avihimsāsamkappo idaṃ ve-  
vacanaṃ, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nāma  
paññāsattham<sup>4</sup> paññākhaggo paññāratanam paññāpajoto<sup>5</sup>  
paññāpatodo<sup>6</sup> paññāpāsādo<sup>7</sup> idaṃ vevacanaṃ.

Niyutto vevacano-hārasampāto.

## § 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti padatṭhānapaññatti sa-  
tiyā, sammāsamkappagocaro ti bhāvanāpaññatti sama-  
thassa, sammādiṭṭhipurekkhāro ṇatvāna udaya-  
bbayaṇ ti dassanabhūmiyā nikkhepapaññatti<sup>8</sup>, thina-  
middhabhābhū bhikkhū ti samudayassa anavasesapa-  
hānapaññatti, sabbaduggatiyo jahe ti bhāvanāpaññatti  
maggassa.

Niyutto paññatti-hārasampāto.

<sup>1</sup> sabhā°, S.    <sup>2</sup> tattham, B. B.,    <sup>3</sup> nekkhama°, B.

<sup>4</sup> sattam, S.    <sup>5</sup> om. S.    <sup>6</sup> om. B.,

<sup>7</sup> om. B.    <sup>8</sup> nikkhepaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇo-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsaṃkappagocaro sammādiṭṭhipurekkhāro<sup>1</sup> ti sammādiṭṭhiya gahitaya gahitāni bhavanti pañcendriyāni. Ayam indriyehi otaraṇa. Tāni yeva indriyāni vijjā, vijjuppādā avijjanīrodho, avijjānīrodhā saṃkhārānīrodho, saṃkhārānīrodhā viññāṇanīrodho. Evaṃ sabbam. Ayam paṭiceasamuppādena otaraṇā. Tāni yeva pañcendriyāni tihi khandhehi saṃgahitāni: sīlakkhandhena, samādhikkhandhena, paññakkhandhena<sup>2</sup>. Ayam khandhehi otaraṇā. Tāni yeva pañcendriyāni saṃkhārapariyāpannāni<sup>3</sup>. Ye saṃkhārā anāsava<sup>4</sup> no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā. Ayam dhātūhi otaraṇā. Sā dhammadhātu dhammāyatana-pariyāpannā. Yam āyatanaṃ anāsavaṃ no ca bhavaṅgam. Ayam āyatanehi otaraṇā.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhana-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Yattha ārambho<sup>4</sup> suddho, so pañho vissajjito<sup>5</sup> bhavati. Yattha pana ārambho<sup>4</sup> na suddho, na tāva<sup>6</sup> so<sup>6</sup> pañho vissajjito<sup>5</sup> bhavati.

Niyutto sodhana-hārasampāto.

§ 14. Adhiṭṭhāna-hārasampāta.

Tattha katamo adhiṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa ti ekattatā. Cittaṃ mano viññāpam, ayam vemattatā. Sammāsaṃkappagocaro ti ekattatā. Nekkhammasaṃkappo<sup>7</sup> abyāpādasamkappo avi-

<sup>1</sup> om. S.

<sup>2</sup> paññā, B.

<sup>3</sup> pariyaṇṇāni, S.

<sup>4</sup> ārambho, B.

<sup>5</sup> visajjito, B. B<sub>1</sub>.

<sup>6</sup> bhāvato, B.

<sup>7</sup> nekkhama, B. B<sub>1</sub>.



himsāsamkappo, ayam vemattatā. Sammādiṭṭhipurekkhāro ti ekattatā. Sammādiṭṭhi nāma yaṃ dukkhe-ñāṇaṃ dukkhasamudaye-ñāṇaṃ dukkhanirodhe-ñāṇaṃ dukkhanirodhagāminiyā<sup>1</sup> - paṭipadāya<sup>2</sup> - ñāṇaṃ magge-ñāṇaṃ hetumhi<sup>3</sup> - ñāṇaṃ hetusamūppannesu-dhammesu-ñāṇaṃ paccaye-ñāṇaṃ paccayasamūppannesu-dhammesu-ñāṇaṃ, yaṃ tattha tattha yathābhūtañāṇadassanaṃ<sup>4</sup> abhisamayo sampativedhō  
 \* saccāgamaṇaṃ, ayam vemattatā. Nātvāna udayabbayaṃ ti ekattatā. Udayena: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ. Evaṃ sabbhaṃ, samudayo bhavati. Vayena: avijjānirodhō, avijjānirodhā... Evaṃ sabbhaṃ<sup>5</sup>, nirodhō<sup>6</sup> hoti. Ayam vemattatā. Thīnamiddhābhībhū bhikkhū ti ekattatā. Thīnaṃ nāma yā cittaṃsa akammaṇiyatā, middhaṃ nāma<sup>7</sup> yaṃ<sup>8</sup> kāyassa<sup>9</sup> li-nattam<sup>10</sup>. Ayam vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāyā<sup>11</sup> duggatī<sup>12</sup>, nibbānaṃ vā upanidhāya sabbā upapattiyo<sup>13</sup> duggati, ayam vemattatā.

Niyutto adhiṭṭhāno-hārasampāto.

### § 15. Parikkhāra-hārasampāto.

Tattha katamo parikkhāro-hārasampāto?

Tasmā rakkhitaṭṭhassa sammāsamkappagocaro ti gāthā.  
 Ayam samathavipassanāya parikkhāro.

Niyutto parikkhāro-hārasampāto<sup>14</sup>.

### § 16. Samāropana-hārasampāto.

Tattha katamo samāropana-hārasampāto?

Tasmā rakkhitaṭṭhassa sammāsamkappagocaro sammādiṭṭhipurekkhāro nātvāna udayabbayaṃ thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti (Cl. p. 47).

<sup>1</sup> gāminipati°, B.

<sup>2</sup> hetusmim, B. S.

<sup>3</sup> yathābhūtaṃ ñāṇa°, B.

<sup>4</sup> sabbani°, S.

<sup>5</sup> om. B.

<sup>6</sup> om. B. S.

<sup>7</sup> kāyali°, B.

<sup>8</sup> apāya°, S.

<sup>9</sup> uppattiyo, S.

<sup>10</sup> sampāto, B.

Tasma rakkhita-cittassa ti tippaṃ sucaritānaṃ pa-  
datthānaṃ. Cित्ते rakkhite taṃ rakkhitaṃ bhavati kāya-  
kammaṃ vacikammaṃ manokammaṃ. Sammādiṭṭhi-  
purekkhāro ti sammādiṭṭhiyā bhāvitāya bhāvito bhavati  
ariyo atthaṅgiko maggo. Kena kāraṇena? Sammādiṭṭhito  
hi sammāsaṃkappo pabhavati, sammāsaṃkappato sammā-  
vācā pabhavati, sammāvācato sammākammanto pabhavati,  
sammākammantato sammā-ājīvo pabhavati, sammā-ājivato  
sammāvāyūmo pabhavati, sammāvāyūmato sammāsaṃ-  
bhavati, sammāsaṃbhavato sammāsaṃmādhī pabhavati,  
sammāsaṃmādhito sammāvimutti pabhavati, sammāvimuttito sammā-  
vimuttināpādaṣaṇaṃ pabhavati.

Ayaṃ anupādiseso puggalo anupādisesā ca nibbāna-  
dhātu.

Niyutto samāropano-hārasampāto.

Tenaḥ āyasmā Mahākaccāno\*: —

Soḷasa hārā paṭhamam | disalocaṇena<sup>5</sup> diṣā viloketvā<sup>6</sup>  
saṃkhippiya ākusena hi | nayeḥi tili<sup>7</sup> niddise<sup>8</sup> suttan ti.

Niyutto hārasampāto.

C.

## Nayasamuttāhāna.

1. Tattha katamaṃ nayasamuttāhānaṃ?

Pubbā<sup>9</sup> koṭi<sup>10</sup> na paññāyati avijjāya ca bhavataṇhāya ca.  
Tattha avijjānivaranaṃ taṇhāsamyojanaṃ.

Avijjānivaranaṃ<sup>11</sup> satta avijjāya<sup>12</sup> samyuttā avijjāpakkhena  
vicaranti. Te vuccanti diṭṭhacaritā<sup>13</sup> ti<sup>14</sup>. Taṇhāsamyojanā  
satta taṇhāya samyuttā taṇhāpakkhena<sup>15</sup> vicaranti. Te vuc-  
canti taṇhācaritā ti.

\* vācāto, B. B.

<sup>4</sup> kaccāyano, S.

<sup>6</sup> loketvā, B.

<sup>8</sup> niddise, B.; niddese, S.

<sup>10</sup> nivaranaṃ ya, S.

<sup>12</sup> pekkhavaṃ, S.

<sup>2</sup> om. B.

<sup>5</sup> diṣā, all MSS.; S. adds ca.

<sup>7</sup> tili, B. S.

<sup>9</sup> pubba, B.

<sup>11</sup> yam, B.

<sup>13</sup> cariyānā, S.

Diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyoga-  
gam<sup>1</sup> anuyuttā viharanti, taṇhācaritā ito bahiddhā pa-  
\* bbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti.

Tattha kiṃ kāraṇaṃ, yaṃ diṭṭhicaritā ito bahiddhā  
pabbajitā attakilamathānuyogam<sup>1</sup> anuyuttā viharanti, taṇ-  
hācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikā-  
nuyogam anuyuttā viharanti?

Iti bahiddhā n'atthi saccavavatthanaṃ, kuto catusacca-  
pakāsaṇā<sup>2</sup> samathavipassanā<sup>3</sup> kosallaṃ vā upasamasu-  
khapatti vā. Te upasamasukhassa anabhiññā viparitaceta  
evam āhamsu: — N'atthi sukhena sukhaṃ, dukkhena nāma  
sukhaṃ adhigantabbam<sup>4</sup>, yo kāme paṭisevati so lokam  
vaḍḍhayati, yo lokam vaḍḍhayati so bahum puññaṃ pasa-  
vati<sup>5</sup> ti. Te evaṃsaññi evaṃdiṭṭhi dukkhena sukhaṃ  
patthayamānā kāmesu puññaśaṇṇi attakilamathānuyogam<sup>1</sup>  
anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā  
ca<sup>6</sup>. Te tadabhiññā santā rogam eva vaḍḍhayanti gaṇḍam  
eva vaḍḍhayanti sallam eva vaḍḍhayanti. Te rogabhi-  
tuṇṇā<sup>7</sup> gaṇḍapaṭipilīta sallānuviddhā niraya-tiracchāna-  
\* yoni-petāsuresu ummujjanimuḍḍhāni karonto<sup>8</sup> ugghātanigghā-  
tam<sup>9</sup> paccanubhonto<sup>10</sup> rogagaṇḍasallabhesajjam na vindanti.

Tattha attakilamathānuyogo<sup>1</sup> kāmasukhallikānuyogo ca  
saṃkilesa, samathavipassanā vodānaṃ. Attakilamathānu-  
yogo<sup>1</sup> kāmasukhallikānuyogo ca rogo, samathavipassanā  
\* roganigghātakabhesajjam<sup>11</sup>. Attakilamathānuyogo<sup>1</sup> kāma-  
sukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍanig-  
ghātakabhesajjam<sup>12</sup>. Attakilamathānuyogo<sup>1</sup> kāmasukhalli-  
kānuyogo ca sallo, samathavipassanā salluddharaṇabhe-  
sajjam<sup>13</sup>.

Tattha saṃkilesa dukkhaṃ, tadābhisaṅgo-taṇhā samudayo,  
taṇhānirodho dukkhaṇirodho, samathavipassanā dukkhaṇi-  
rodhagaṃinipaṭipadā.

<sup>1</sup> attha°, B.,      <sup>2</sup> B. adds vā.      <sup>3</sup> "naṃ, B.,

<sup>4</sup> "tabban ti, B. B.,      <sup>5</sup> pasavayati, S.

<sup>6</sup> B, adds viharanti.      <sup>7</sup> "taṇā, B.,      <sup>8</sup> "tā, B. S.

<sup>9</sup> "nighā°, all MSS. exx. Com.      <sup>10</sup> "tā, B.

<sup>11</sup> "nigghātika°, B. S.; "nighātika°, B.

<sup>12</sup> gaṇḍabhesajjam, B. S.      <sup>13</sup> salluddharaṇa°, B. S.



Imāni cattāri saccāni.

Dukkham pariññeyyam, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha diṭṭhacaritā rūpaṃ attato<sup>1</sup> upagacchanti . . .  
vedanam | pe<sup>2</sup> | saññam . . . saṃkhāre . . . viññāpaṃ at-  
tato<sup>2</sup> upagacchanti, taṇhācaritā rūpavantaṃ attānaṃ upa-  
gacchanti . . . attani vā<sup>3</sup> rūpaṃ rūpasmiṃ vā attānaṃ . . .  
vedanāvantaṃ | pe<sup>4</sup> | saññāvantaṃ . . . saṃkhāravantaṃ  
. . . viññāpavantaṃ attānaṃ upagacchanti . . . attani vā  
viññāpaṃ viññāpasmiṃ<sup>5</sup> vā attānaṃ. Ayaṃ vuccati viśati-  
vatthukā sakkāvaditthi.

Tassā paṭipakkho: lokuttarā sammādiṭṭhi anvāyikā sam-  
 māsankappo sammāvācā sammākammanto sammā-ājivo  
 sammāvāyāmo sammāsati sammāsamādhi, ayam ariyo  
 aṭṭhaṅgiko maggo. Te tayo khandhā: silakkhandho samā-  
 dhikkhandho paññakkhandho<sup>6</sup>, silakkhandho samādhikkhan-  
 dho ca samatho. paññakkhandho<sup>6</sup> vipassanā.

Tattha sakkāyo dukkham, sakkāyasamudayo dukkhasamudayo, sakkāyanirodho dukkhanirodho, ariyo atthaṅgiko maggo dukkhanirodhagāminipatipada?

Imani cattari sacconi.

Dukkham pariññeyyam<sup>4</sup>, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha ye rūpaṃ attato<sup>2</sup> upagacchanti . . . vedanāṃ | pe<sup>2</sup> | saññāṃ . . . saṃkhāre . . . viññāpaṃ attato<sup>2</sup> upagacchanti, ime vuccanti uccedavādino ti. Ye rūpavantaṃ<sup>2</sup> attānaṃ upagacchanti attāni vā rūpaṃ rūpasmiṃ<sup>2</sup> vā attānaṃ . . . ye<sup>10</sup> vedanāvantaṃ | pe<sup>11</sup> | ye<sup>12</sup> saññāvantaṃ . . . ye<sup>10</sup> saṃkhāravantaṃ . . .<sup>13</sup> ye<sup>10</sup> viññāpavantaṃ attānaṃ upagacchanti attāni vā viññāpaṃ viññāpasmiṃ<sup>2</sup> vā attānaṃ, ime vuccanti sassatavādino ti.

Tattha uccēda-sassatavādā ubho antā<sup>14</sup>, ayam samsāra-pavatti.

<sup>1</sup> attinato, B.,

2000, B. B.

3 000. B.

4 pp. B.

5.  $\text{C}_2\text{H}_5\text{I}$ ,  $\text{B}_2\text{O}_3$ .

西 1986年10月, 11月

7 *graminacea*, B.

vipari<sup>9</sup>, B.

9. Wini, B.

1890. B. S.

$$I^{\text{II}} \text{ рр. } B_1; \text{ см. } B_1,$$

12. Full S.

4. 10. 5.

 $74 \text{ mmoles, } E_1.$

Tassā<sup>1</sup> paṭipakkho: majjhimā paṭipadā ariyo aṭṭhaṅgiko maggo, ayam saṃsāranivatti<sup>2</sup>.

Tattha pavatti dukkhaṃ, tadabhiśaṅgo-taṇhā samudayo<sup>3</sup>, taṇhānirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā.

Imāni cattāri saccāni.

Dukkhaṃ parināheyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha uccheda-sassataṃ samāsato visativatthukā sakkā-  
\* yadiṭṭhi, vitthārato dvāsatti<sup>4</sup> diṭṭhigatāni.

\* Tesaṃ paṭipakkho: tecattāliśa<sup>5</sup> bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kaṣiṇāyatanāni.

\* Dvāsatti<sup>6</sup> diṭṭhigatāni mohajālaṃ anādi anidhanappavatt-  
tam<sup>7</sup>. Tecattāliśa<sup>8</sup> bodhipakkhiyā dhammā āpavajiraṃ<sup>9</sup>  
mohajālapadālanam.

Tattha moho avijjajālaṃ bhavataṇhā.

Tena vuccati: pubbā koṭi na paññāyati avijjāya<sup>10</sup> bhava-  
taṇhāya eā ti.

\* 2. Tattha diṭṭhicarito asmim sāsane pabbajito sallekhā-  
nusantatavutti<sup>11</sup> bhavati sallekhe tibbagāravo, taṇhācarito  
asmim<sup>12</sup> sāsane pabbajito sikkhānusantatavutti bhavati  
sikkhāya tibbagāravo, diṭṭhicarito sammattaniyāmaṃ<sup>13</sup>  
okkamanto dhammānusāri bhavati, taṇhācarito sammatta-  
niyāmaṃ<sup>14</sup> okkamanto saddhānusāri<sup>15</sup> bhavati, diṭṭhicarito  
sukhāya paṭipadāya dandhābhiññāya<sup>16</sup> khippābhiññāya ca  
niyyāti, taṇhācarito dukkhāya<sup>17</sup> paṭipadāya dandhābhiññā-  
ya<sup>18</sup> khippābhiññāya ca<sup>19</sup> niyyāti (Cf. p. 7).

Tattha kiṃ kāraṇam, yaṃ taṇhācarito dukkhāya paṭipa-  
dāya dandhābhiññāya<sup>20</sup> khippābhiññāya ca niyyāti?

Tassa hi kāmā aparicattā<sup>21</sup> bhavanti.

<sup>1</sup> tassa, B. S.      <sup>2</sup> sārani<sup>o</sup>, B.

<sup>3</sup> dukkhasamudayo, B.

<sup>4</sup> cattāliśa, B.; <sup>5</sup> tāliśam, S.      <sup>6</sup> navapavattam, B.

<sup>7</sup> tāliśam, B., S.      <sup>8</sup> vaciram, B.

<sup>9</sup> S. adds ca.      <sup>10</sup> samlekkhānusantati<sup>o</sup>, B., Com.

<sup>11</sup> asmi, B.      <sup>12</sup> samata<sup>o</sup>, B.      <sup>13</sup> samata<sup>o</sup>, B.

<sup>14</sup> saddā<sup>o</sup>, B.      <sup>15</sup> danda<sup>o</sup>, B.      <sup>16</sup> dukkhā, S.

<sup>17</sup> om. B.      <sup>18</sup> mattā, S.

So kāmehi viveciyamāno dukkhena paṭinissarati dandhañ ca<sup>1</sup> dhammaṃ ajānāti<sup>2</sup>.

Yo paṇāyamaṃ diṭṭhacarito<sup>3</sup>, ayaṃ ādito yeva kāmehi anatthiko bhavati. So tato viveciyamāno khippaṃ ca paṭinissarati<sup>4</sup> khippaṃ ca dhammaṃ ajānāti<sup>5</sup>.

Dukkha<sup>6</sup> pi<sup>7</sup> paṭipadā duvidhā: dandhabhinnā ca khippābhinnā ca. Sukhā pi paṭipadā duvidhā: dandhabhinnā ca khippābhinnā ca. Sattā pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhañ<sup>8</sup> ca paṭinissaranti dandhañ ca dhammaṃ ajānanti<sup>9</sup>. Ye tikkhindriyā, te khippaṃ ca paṭinissaranti khippaṃ ca dhammaṃ ajānanti<sup>10</sup>.

Imā catasso paṭipadā.

Ye hi<sup>11</sup> keci niyyamsu<sup>12</sup> vā<sup>13</sup> niyyanti vā niyyissanti<sup>14</sup> vā, te imāhi eva catūhi paṭipadāhi. Evaṃ ariyā catukka-<sup>15</sup> maggaṃ<sup>16</sup> paññāpenti abudhajanasevitāya balakantāya rattavāsiniyā<sup>17</sup> nandiyā bhavataphāya avattanattham<sup>18</sup>.

Ayaṃ vuccati nandiyāvattassa nayassa bhūmi ti.

Tenāha: —

Taphaṃ ca avijjaṃ<sup>19</sup> pi ca | samathenā ti.

3. Veyyakaraṇesu hi ye | kusalakusala ti.

Te duvidhena upaparikkhitabbā: lokavattānūsārī<sup>20</sup> ca<sup>21</sup> lokavivattānūsārī<sup>22</sup> ca<sup>23</sup>. Vattam nāma saṃsāro, vivattam nibbānam.

a) Kammaṃ<sup>24</sup> kilesā<sup>25</sup> hetu saṃsārassa.

Tattha kammaṃ cetanā cetasikaṃ ca niddisitabbam.

Tam katham daṭṭhabbam?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitabbā.

Te kattha daṭṭhabbā?

Dasavatthake kilesapūñje<sup>26</sup>.

<sup>1</sup> 'va, S.

<sup>2</sup> ajā<sup>o</sup> S.

<sup>3</sup> S. addh ca.

<sup>4</sup> paṇissarati, S.

<sup>5</sup> dukkha, B., S.

<sup>6</sup> om. B.

<sup>7</sup> dandha, S., and omits ca.

<sup>8</sup> hi pi, S.

<sup>9</sup> niyyāsu, S.; niyamsu, B.

<sup>10</sup> om. S.

<sup>11</sup> niyyissanti, B. S.

<sup>12</sup> catummaggaṃ, B.

<sup>13</sup> ratti<sup>o</sup>, B.

<sup>14</sup> av<sup>o</sup>, B.; atthānavattanattham, B.

<sup>15</sup> 'jjañ (without pi), B., S.

<sup>16</sup> 'ri, B.; 'vattānūsārī, B.

<sup>17</sup> kamma<sup>o</sup>, B. S.; 'so, B.

<sup>18</sup> 'pūñjake, B.; 'būñjake, S.



Katamāni dasa vatthūni<sup>1</sup>?

Cattāro āhāra, cattāro vipallāsā, cattāri upādānāni, cattāro yogā, cattāro gandhā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāpaṭṭhitiyo<sup>2</sup>, cattāri agatigamanāni.

Paṭhame āhāre paṭhamo vipallāso, dutiye āhāre dutiyo vipallāso, tatiye āhāre tatiyo vipallāso, catutthe āhāre catuttho vipallāso. Paṭhame vipallāse paṭhamam upādānam, dutiye vipallāse dutiyam upādānam, tatiye vipallāse tatiyam upādānam, catutthe vipallāse catuttham upādānam. Paṭhame upādāne paṭhamo yogo, dutiye upādāne dutiyo yogo, tatiye upādāne tatiyo yogo, catutthe upādāne catuttho yogo. Paṭhame yoge paṭhamo gandho, dutiye yoge dutiyo gandho, tatiye yoge tatiyo gandho, catutthe yoge catuttho gandho. Paṭhame gandhe paṭhamo āsavo, dutiye gandhe dutiyo āsavo, tatiye gandhe tatiyo āsavo, catutthe gandhe catuttho āsavo. Paṭhame āsave paṭhamo ogho, dutiye āsave dutiyo ogho, tatiye āsave tatiyo ogho, catutthe āsave catuttho ogho. Paṭhame oghe paṭhamo sallo, dutiye oghe dutiyo sallo, tatiye oghe tatiyo sallo, catutthe oghe catuttho sallo. Paṭhame salle paṭhamā viññāpaṭṭhiti, dutiye salle dutiya viññāpaṭṭhiti, tatiye salle tatiyā viññāpaṭṭhiti, catutthe salle catutthā<sup>3</sup> viññāpaṭṭhiti. Paṭhamāyam viññāpaṭṭhitiyam paṭhamam agatigamanam, dutiyāyam viññāpaṭṭhitiyam dutiyam agatigamanam, tatiyāyam viññāpaṭṭhitiyam tatiyam agatigamanam, catutthāyam<sup>4</sup> viññāpaṭṭhitiyam catuttham agatigamanam.

\* Tattha yo ca kabalikāro<sup>5</sup> āhāro yo ca phasso-āhāro, ime taphācaritassa puggalassa upakkilesā, yo ca manosañcetanāhāro yo ca viññāpāhāro, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca asubbesu santiripallāso<sup>6</sup> yo ca dukkhesu khantivipallāso, ime taphācaritassa puggalassa upakkilesā, yo ca anicce niccan ti vipallāso yo ca anattani attā<sup>7</sup> ti<sup>8</sup> vipallāso, ime diṭṭhicaritassa puggalassa upakkilesā.

<sup>1</sup> vatthukāni, S.

<sup>2</sup> diṭṭhiyo, B.

<sup>3</sup> catutthi, B.; catuttho, B.

<sup>4</sup> catutthiyam, B.

<sup>5</sup> kabalimkaro, S.

<sup>6</sup> bhanti, S.

<sup>7</sup> attani, S.

Tattha yañ ca kāmupādānam yañ ca bhavupādānam, ime taphācaritassa puggalassa upakkilesā, yañ ca ditthupādānam yañ ca attavādupādānam, ime ditthicaritassa puggalassa upakkilesā.

Tattha yo ca kāmavogo yo ca bhavavogo, ime taphācaritassa puggalassa upakkilesā, yo ca ditthivogo yo ca avijjāvogo, ime ditthicaritassa puggalassa upakkilesā.

Tattha yo ca abhiijhā<sup>1</sup>-kāyagandho yo ca hyāpado-kāyagandho, ime taphācaritassa puggalassa upakkilesā, yo ca parāmāsakāyagandho yo ca idam-saccābhinivesakāyagandho, ime ditthicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāsavo yo ca bhavāsavo, ime taphācaritassa puggalassa upakkilesā, yo ca ditthāsavo yo ca avijjasavo, ime ditthicaritassa puggalassa upakkilesā.

Tattha yo ca<sup>2</sup> kāmogho yo ca bhavogho, ime taphācaritassa puggalassa upakkilesā, yo ca ditthogho yo<sup>3</sup> ca avijjogho, ime ditthicaritassa puggalassa upakkilesā.

Tattha yo ca rāgasallo yo ca dosasallo, ime taphācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime ditthicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññāpatthiti yā ca vedanūpagā viññāpatthiti, ime taphācaritassa puggalassa upakkilesā, yā ca saññūpagā viññāpatthiti yā ca samkhārūpagā viññāpatthiti, ime ditthicaritassa puggalassa upakkilesā.

Tattha yañ ca chandā agatigamanam yañ ca dosā agatigamanam, ime taphācaritassa puggalassa upakkilesā, yañ ca bhayā agatigamanam yañ ca moha agatigamanam, ime ditthicaritassa puggalassa upakkilesā.

Tattha kabalikāre<sup>4</sup> āhāre asubhesu santivipallāso<sup>5</sup>, phasse āhāre dukkhesu khantivipallāso, viññāpe āhāre anicce niccan ti vipallāso, manosañcetanāya āhāre anattani attā ti vipallāso.

Paṭhame vipallāse thito<sup>6</sup> kāme<sup>7</sup> upādiyati, idam vuccati kāmupādānam, dutiye vipallāse thito anāgatam bhavam<sup>8</sup>

<sup>1</sup> avijjā, S.      <sup>2</sup> om. B.<sub>1</sub>.      <sup>3</sup> om. S.

<sup>4</sup> kabalimkāre, S.      <sup>5</sup> bhanti<sup>9</sup>, S.

<sup>6</sup> dhito, B.<sub>1</sub> alwaye.      <sup>7</sup> nāme, S.      <sup>8</sup> sabhava, B.<sub>1</sub>.

upādiyati, idam vuccati bhavupādānam, tatiye vipallāse  
 t̥hito samsārābhinandinim<sup>1</sup> dīṭṭhim<sup>2</sup> upādiyati, idam vuccati  
 dīṭṭhupādānam, catutthe vipallāse t̥hito attānam kappiya<sup>3</sup>  
 upādiyati, idam vuccati attavādupādānam<sup>4</sup>.

Kāmapādānena kāmehi samyujjati, ayam vuccati kāma-  
 yogo, bhavupādānena bhavehi samyujjati, ayam vuccati  
 bhavayogo, dīṭṭhupādānena pāpikāya dīṭṭhiyā samyujjati,  
 ayam vuccati dīṭṭhiyogo, attavādupādānena<sup>4</sup> avijjāya sam-  
 yujjati, ayam vuccati avijjāyogo.

Pathame yoge t̥hito abhijjhāya kāyam gandhati, ayam  
 vuccati abhijjhākāyagandho, dutiye yoge t̥hito byāpādēna  
 kāyam gandhati, ayam vuccati byāpādakāyagandho, tatiye  
 yoge t̥hito parāmāsena kāyam gandhati, ayam vuccati pā-  
 rāmāsakāyagandho, catutthe yoge t̥hito idam-saccābhini-  
 vesena kāyam gandhati, ayam vuccati idam-saccābhini-  
 vesakāyagandho.

Tassa evaṃ gandhitā kilesā āsavanti.

Kuto<sup>5</sup> ca vuccati āsavanti ti<sup>6</sup>?

\* Anusayato<sup>6</sup> vā pariyutthānato vā.

Tattha abhijjhākāyagandhena kāmāsavo, byāpādakāya-  
 gandhena bhavāsavo, parāmāsakāyagandhena, dīṭṭhāsavo,  
 idam-saccābhinivesakāyagandhena avijjāsavo.

Tassa ime cattāro āsavā vepullam gatā oghā bhavanti.  
 Iti āsavavepullā oghavepullam.

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho,  
 dīṭṭhāsavena dīṭṭhogho, avijjāsavena avijjogho.

Tassa ime cattāro oghā anusayasahagatā<sup>6</sup> ajjhāsayam anu-  
 pavitṭhā<sup>7</sup> hadayam āhacca tiṭṭhanti, tena vuccanti sallā iti.

Tattha kāmoghena rūgasallo, bhavoghena dosasallo,  
 dīṭṭhoghena mānasallo, avijjoghena mohasallo.

Tassa imehi catūhi sallehi pariyādinam viññāpam ca-  
 tūsu dhammesu saṇṭhahati: rūpe, vedanāya, saññāya, sam-  
 khāresu.

\* Tattha rūgasallena nandūpasecanena<sup>8</sup> viññāpena rūpā-

<sup>1</sup> 'ni, S.; <sup>2</sup> nandati, B., <sup>3</sup> dīṭṭhi, S.

<sup>4</sup> kappayati, B., S. <sup>5</sup> attha<sup>6</sup>, B., <sup>7</sup> <sup>8</sup> missing in B.

<sup>6</sup> anussaya<sup>7</sup>, B., <sup>8</sup> anusappavitṭhā, S.

<sup>9</sup> 'passecanena, B, always.



pagā<sup>1</sup> viññāpaṭṭhiti, dosasallena nandūpassecanena viññāpena<sup>1</sup> vedanūpagā viññāpaṭṭhiti<sup>2</sup>, mānasallena nandūpassecanena viññāpena saññūpagā<sup>3</sup> viññāpaṭṭhiti<sup>2</sup>, mohasallena nandūpassecanena viññāpena saṃkhārūpagā viññāpaṭṭhiti.

Tassa imāhi catūhi viññāpaṭṭhitihi upatthaddham viññānam catūhi dhammehi agatim<sup>4</sup> gacchati: chandā, dosā, bhayā, mohā.

Tattha rāgena chandā<sup>5</sup> agatim<sup>5</sup> gacchati, dosena dosā agatim gacchati, bhayena bhayā agatim gacchati, mohena mohā agatim gacchati.

Iti kho taṃ ca kammaṃ ime ca kilesā. Esa hetu saṃsārassa.

Evam sabbe<sup>6</sup> kilesā<sup>6</sup> catūhi vipallāsehi niddisatabbā<sup>7</sup>.

b) Tattha imā catasso disā: kabalikāro<sup>8</sup>-āhāro asubhe<sup>9</sup> a subhan ti vipallāso kāmupādānam kāmavogo abhiññākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāpaṭṭhiti chandā agatigamanan ti pathamā disā, phasso-āhāro dukkhe subhan ti vipallāso bhavupādānam bhavavogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāpaṭṭhiti dosā agatigamanan ti dutiyā disā, viññāpāhāro anicce niccan ti vipallāso ditthupādānam ditthiyogo parāmāsakāyagandho ditthāsavo ditthogho mānasallo saññūpagā viññāpaṭṭhiti bhayā agatigamanan ti tatiyā disā, manosañcejanāhāro anattani<sup>10</sup> attā ti vipallāso attavādupādānam<sup>11</sup> avijjāvogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāpaṭṭhiti mohā agatigamanan ti catutthā<sup>11</sup> disā<sup>11</sup>.

Tattha yo ca kabalikāro<sup>8</sup>-āhāro yo ca asubhe subhan ti vipallāso kāmupādānam kāmavogo abhiññākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāpaṭṭhiti chandā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Ime rūgacaritassa puggalassa upakkilesā.

<sup>1-2</sup> missing in S.      <sup>3</sup> ditthi, S.      <sup>4</sup> om. S.      <sup>5</sup> eti, S.

<sup>6</sup> chandāgati, S., and similarly in the correspondent words.

<sup>7</sup> sabba°, B.,      <sup>8</sup> nidiss°, B.,      <sup>9</sup> kabalikāro, S.

<sup>10</sup> anattā ti, B.,      <sup>11</sup> attā°, B.

<sup>12</sup> catutthā°, B., S.; catutthi d°, B.

Tattha yo ca phasso<sup>1</sup>-āhāro<sup>2</sup> yo ca dukkhesu khanti-vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime dosacaritassa puggalassa upakkilesā.

Tattha yo ca viññāṇāhāro<sup>3</sup> yo ca anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa māndassa upakkilesā.

Tattha yo ca manosañcetanāhāro yo ca anattani attā ti vipallāso attavādupādānaṃ avijjāyogo idam-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo samkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa udattassa<sup>4</sup> upakkilesā.

Tattha yo ca kabalikāro-āhāro<sup>5</sup> yo ca phasso-āhāro, ime appaṇihitena vimokkhamukhena pariññāṇaṃ gacchanti, viññāṇāhāro suññatāya, manosañcetanāhāro animittena.

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe sukhan ti vipallāso, ime appaṇihitena vimokkhamukhena pahānaṃ abhataṃ<sup>6</sup> gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā<sup>7</sup> ti vipallāso animittena.

Tattha<sup>8</sup> kāmupādānaṃ<sup>9</sup> ca<sup>10</sup> bhavupādānaṃ ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhupādānaṃ suññatāya, attavādupādānaṃ animittena.

Tattha<sup>11</sup> kāmavayogo<sup>12</sup> ca bhavavayogo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhiyogo suññatāya, avijjāyogo animittena.

Tattha abhijjhākāyagandho<sup>13</sup> ca byāpādakāyagandho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti,

<sup>1</sup> phassāho, B.

<sup>2</sup> vipassanā, S.

<sup>3</sup> om. S.

<sup>4</sup> hāro, B.; S. has kabalimkārahāro.

<sup>5</sup> abhataṃ, B.

<sup>6</sup> attanā, S.

<sup>7</sup> attakā, S.

<sup>8</sup> avijjāya kāya, S.

parāmāsakāyagandho suññatāya, idam-saccābhiniṣesakāyagandho animittena.

Tattha kāmāsavo ca bhavāsavo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhāsavo suññatāya, avijjasavo animittena.

Tattha kāmogho ca bhavogho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhogho suññatāya, avijjogho animittena.

Tattha rūgasallo ca dosasallo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, mānasallo suññatāya, mohasallo animittena.

Tattha rūpūpagā ca<sup>1</sup> viññānapaṭṭhiti vedanūpagā ca viññānapaṭṭhiti appaṇihitena vimokkhamukhena pariññam gacchanti, saññūpagā suññatāya, saṃkhārūpagā animittena.

Tattha chandā ca agatigamaṇaṃ dosā ca agatigamaṇaṃ appaṇihitenā vimokkhamukhena pahānaṃ gacchanti, bhayā agatigamaṇaṃ suññatāya, mohā agatigamaṇaṃ animittena vimokkhamukhena pahānaṃ gacchanti<sup>2</sup>.

c) Iti sabbe lokavattāṇusārino dhammā niyyanti te<sup>3</sup> lokā tīhi vimokkhamukhehi<sup>4</sup>. Tatridam niyyānaṃ: catasso paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihārā,<sup>5</sup> cattāro sammappadhānā<sup>6</sup>, cattāro acchariyā abbhutadhammā, cattāri adhiṭṭhānāni, catasso samādhibhāvanā, cattāro sukkabhūgiyā dhammā, catasso appamāṇā.

Paṭhamā paṭipadā paṭhamam satipaṭṭhānam, duttiyā paṭipadā duttiyam satipaṭṭhānam, tatiyā paṭipadā tatiyam satipaṭṭhānam, catutthā<sup>7</sup> paṭipadā catuttham satipaṭṭhānam. Paṭhamam satipaṭṭhānam paṭhamam jhānam, duttiyam satipaṭṭhānam duttiyam jhānam, tatiyam satipaṭṭhānam tatiyam jhānam, catuttham satipaṭṭhānam catuttham jhānam. Paṭhamam jhānam paṭhamo vihāro, duttiyam jhānam duttiyo vihāro, tatiyam jhānam tatiyo vihāro, catuttham jhānam catuttho vihāro. Paṭhamo vihāro paṭhamam sammappadhānam<sup>8</sup>, tatiyo vihāro<sup>9</sup> tatiyam sammappadhānam<sup>10</sup>, catuttho vihāro catut-

<sup>1</sup> om. S.      <sup>2</sup> gacchati, B.      <sup>3</sup> B, adds ti.

<sup>4</sup> °paṭṭhānā, B., and so always written with tth.

<sup>5</sup> catutthi, B.      <sup>6</sup> om. B. S.



thaṃ sammappadhānaṃ. Paṭhamam sammappadhānaṃ paṭhamo acchariyo abbhuto dhammo, dutiyam sammappadhānaṃ<sup>1</sup> dutiyo acchariyo<sup>2</sup> abbhuto<sup>3</sup> dhammo<sup>4</sup>, tatiyam sammappadhānaṃ<sup>1</sup> tatiyo acchariyo<sup>2</sup> abbhuto<sup>3</sup> dhammo<sup>4</sup>, catuttham sammappadhānaṃ catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamam adhiṭṭhānaṃ, dutiyo acchariyo abbhuto dhammo dutiyam adhiṭṭhānaṃ, tatiyo acchariyo abbhuto dhammo tatiyam adhiṭṭhānaṃ, catuttho acchariyo abbhuto dhammo catuttham adhiṭṭhānaṃ. Paṭhamam adhiṭṭhānaṃ paṭhamā samādhibhāvanā, dutiyam adhiṭṭhānaṃ dutiyā samādhibhāvanā, tatiyam adhiṭṭhānaṃ tatiyā samādhibhāvanā, catuttham adhiṭṭhānaṃ catutthā<sup>5</sup> samādhibhāvanā. Paṭhamā samādhibhāvanā paṭhamo sukhabhāgiyo dhammo, dutiyā samādhibhāvanā dutiyo sukhabhāgiyo dhammo, tatiyā samādhibhāvanā tatiyo sukhabhāgiyo dhammo, catutthā<sup>5</sup> samādhibhāvanā catuttho sukhabhāgiyo dhammo. Paṭhamo sukhabhāgiyo dhammo paṭhamam appamāṇam, dutiyo sukhabhāgiyo dhammo dutiyam appamāṇam, tatiyo sukhabhāgiyo dhammo tatiyam appamāṇam, catuttho sukhabhāgiyo dhammo catuttham appamāṇam.

Paṭhamā paṭipadā bhāvitā bahulikatā paṭhamam satipaṭṭhānaṃ paripūreti, dutiyā paṭipadā bhāvitā bahulikatā dutiyam satipaṭṭhānaṃ paripūreti, tatiyā paṭipadā bhāvitā bahulikatā tatiyam satipaṭṭhānaṃ paripūreti, catutthā<sup>6</sup> paṭipadā bhāvitā bahulikatā catuttham satipaṭṭhānaṃ paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulikato paṭhamam<sup>7</sup> jhānaṃ<sup>8</sup> paripūreti, dutiyo satipaṭṭhāno bhāvito bahulikato dutiyam jhānaṃ paripūreti, tatiyo satipaṭṭhāno bhāvito bahulikato tatiyam jhānaṃ paripūreti, catuttho satipaṭṭhāno bhāvito bahulikato catuttham jhānaṃ paripūreti. Paṭhamam jhānaṃ bhāvitam bahulikataṃ paṭhamam vihāraṃ paripūreti, dutiyam jhānaṃ bhāvitam bahulikataṃ dutiyam vihāraṃ paripūreti, tatiyam jhānaṃ bhāvitam bahulikataṃ tatiyam vihāraṃ paripūreti, catuttham jhānaṃ bhāvitam bahuli-

<sup>1</sup> om. B. S.<sup>2</sup> catutthi, B.<sup>3</sup> paṭhamajjh°, S., and so in every similar case.

kataṃ catutthaṃ vihāraṃ paripūreti. Paṭhamo vihāro bhāvito bahulikato anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādaṃ paripūreti, duttiyo vihāro bhāvito bahulikato uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānaṃ paripūreti, tatiyo vihāro bhāvito bahulikato anuppannānaṃ kusalānaṃ dhammānaṃ uppādaṃ paripūreti, catuttho vihāro bhāvito bahulikato uppannānaṃ kusalānaṃ dhammānaṃ (hitiṃ<sup>1</sup> asamosaṃ<sup>2</sup> bhiyyobhāvaṃ paripūreti. Paṭhamam sammappadhānaṃ bhāvitaṃ bahulikataṃ mānapahānaṃ paripūreti, duttiyam sammappadhānaṃ bhāvitaṃ bahulikataṃ ālayasamugghataṃ paripūreti, tatiyam sammappadhānaṃ bhāvitaṃ bahulikataṃ avijjāpahānaṃ paripūreti, catutthaṃ sammappadhānaṃ bhāvitaṃ bahulikataṃ bhavūpasamaṃ paripūreti. Mānapahānaṃ bhāvitaṃ bahulikataṃ saccādhītthānaṃ paripūreti, ālayasamugghāto bhāvito bahulikato cāgādhītthānaṃ paripūreti, avijjāpahānaṃ bhāvitaṃ bahulikataṃ paññādhītthānaṃ paripūreti, bhavūpasamo bhāvito bahulikato upasamādhītthānaṃ paripūreti. Saccādhītthānaṃ bhāvitaṃ bahulikataṃ chandasamādhīṃ paripūreti, cāgādhītthānaṃ bhāvitaṃ bahulikataṃ viriyasamādhīṃ paripūreti, paññādhītthānaṃ bhāvitaṃ bahulikataṃ cittasamādhīṃ paripūreti, upasamādhītthānaṃ bhāvitaṃ bahulikataṃ vimapsāsamādhīṃ<sup>3</sup> paripūreti. Chandasamādhī bhāvito bahulikato indriyasamvaraṃ paripūreti, viriyasamādhī bhāvito bahulikato tapaṃ paripūreti, cittasamādhī bhāvito bahulikato buddhiṃ paripūreti, vimapsāsamādhī bhāvito bahulikato sabbupadhipatīnissaggaṃ<sup>4</sup> paripūreti. Indriyasamvaro bhāvito bahulikato mettāṃ paripūreti, tapo bhāvito bahulikato karuṇāṃ paripūreti, buddhi bhāvitaṃ bahulikataṃ muditaṃ paripūreti, sabbupadhipatīnissaggo<sup>5</sup> bhāvito bahulikato upekkhāṃ paripūreti.

Tattha ima catasso disā: paṭhamā paṭipadā paṭhamo<sup>6</sup> a satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhītthānaṃ chandasamādhī indriyasamvaro mettā iti

<sup>1</sup> (hiti, S.; iti, B.).

<sup>2</sup> asamosaṃ, B. B.

<sup>3</sup> vimapsādhīpati, B.,

<sup>4</sup> nisaggaṃ, B.,

<sup>5</sup> nisaggo B.,

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyam jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhī tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyam jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhī buddhi muditā iti tatiyā disā, catutthā<sup>1</sup> paṭipadā catuttho satipaṭṭhāno catuttham jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhīṭṭhānaṃ vimamsāsamādhī sabbupadhipaṭinissaggo<sup>2</sup> upekkhā<sup>3</sup> iti catutthā<sup>4</sup> disā.

- 2 Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānaṃ<sup>5</sup> chandasamādhī indriyasamvaro mettā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ rāgacaritassa puggalassa bhesajjaṃ.

Dutiya paṭipadā dutiyo satipaṭṭhāno dutiyam jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhī tapo<sup>6</sup> karuṇā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ dosacaritassa puggalassa bhesajjaṃ.

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyam jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhī buddhi muditā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ diṭṭhicaritassa<sup>7</sup> mandassa bhesajjaṃ.

Catutthā<sup>8</sup> paṭipadā catuttho satipaṭṭhāno catuttham jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhīṭṭhānaṃ vimamsāsamādhī sabbupadhipaṭinissaggo<sup>9</sup> upekkhā<sup>10</sup> iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

<sup>1</sup> catutthī, B. S.

<sup>2</sup> nisaggo, B.

<sup>3</sup> upekkhā, B.

<sup>4</sup> catutthī, B. S.; <sup>5</sup> tthī, B.

<sup>6</sup> samādhīṭṭhānaṃ, S.

<sup>7</sup> B., S. insert kammaṃ.

<sup>8</sup> B., S. add puggalassa.

<sup>9</sup> paṭipadānisaggo, B.



Idam dīṭṭhicaritassa udattassa bhāsaḍḍam.

Tattha dukkhā<sup>1</sup> ca paṭipadā dandhābhīṇā dukkhā ca<sup>2</sup> paṭipadā khippabhiṇṇā appanīhitam vimokkhamukham, sukhā<sup>3</sup> paṭipadā<sup>4</sup> dandhābhīṇā suññatarimokkhamukham<sup>5</sup>, sukha<sup>6</sup> paṭipadā<sup>7</sup> khippabhiṇṇā animittam<sup>8</sup> vimokkhamukham<sup>9</sup>.

Tattha kāye kāyanupassitā<sup>10</sup> satipaṭṭhānam<sup>11</sup> ca<sup>12</sup> vedanāsu vedānānupassitā<sup>13</sup> satipaṭṭhānaṃ ca appanīhitam vimokkhamukham, citte cittānupassitā suññatarimokkhamukham<sup>14</sup>, dhammesu dhammānupassitā animittam<sup>15</sup> vimokkhamukham<sup>16</sup>.

Tattha paṭhamā<sup>17</sup> ca<sup>18</sup> jhānam<sup>19</sup> dutiyaṃ ca jhānam appanīhitam vimokkhamukham, tatiyaṃ jhānam suññatā, catuttham jhānam animittam vimokkhamukham.

Tattha paṭhamo ca vihāro dutiyo ca vihāro appanīhitam vimokkhamukham, tatiyo vihāro suññatā, catuttho vihāro animittam vimokkhamukham.

Tattha paṭhamā<sup>20</sup> ca sammappadhānam dutiyaṃ ca sammappadhānam appanīhitam vimokkhamukham, tatiyaṃ sammappadhānam suññatā, catuttham sammappadhānam animittam vimokkhamukham.

Tattha mānāpabānaṃ ca ālayasamugghāto ca<sup>21</sup> appanīhitam vimokkhamukham, avijjāpabānam suññatā, bhavāpasamo animittam vimokkhamukham.

Tattha saccādhīṭṭhānaṃ ca cāgādhīṭṭhānaṃ ca appanīhitam vimokkhamukham, paññādhīṭṭhānam suññatā, upasamādhīṭṭhānam animittam vimokkhamukham.

Tattha chandasamādhī ca<sup>22</sup> viriyasamādhī ca appanīhitam vimokkhamukham, cittasamādhī suññatā, vimamsāsamādhī animittam vimokkhamukham.

Tattha indriyaṃ samvaro ca tapo ca appanīhitam vimokkhamukham, buddhī suññatā, sabbupadhipaṭinissaggo<sup>23</sup> animittam vimokkhamukham.

<sup>1</sup> dukkhāṇ, S.

<sup>2</sup> sukha<sup>2</sup>, S.

<sup>3</sup> mukkhā, S.

<sup>4</sup> ttavi<sup>4</sup>, B.

<sup>5</sup> passanā, B.; <sup>6</sup> passi viharatā, S.

<sup>7</sup> ppadhānam, S.

<sup>8</sup> om. B., S.

<sup>9</sup> passinā B.,

<sup>10</sup> suññatā<sup>10</sup>, B., S.

<sup>11</sup> pathamajhānam, B.,

<sup>12</sup> om. S.

<sup>13</sup> dhinissaggā, B.

Tattha mettā ca karuṇā ca appanīhitam vimokkhamukham, muditā suññatā, upekkhā<sup>1</sup> animittam vimokkhamukham.

\* d) Tesam vikkīlitam:

Cattāro āhārā, tesam paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesam paṭipakkho cattāro satipaṭṭhānā. Cattāri upādānāni, tesam paṭipakkho cattāri jhānāni. Cattāro yogā, tesam paṭipakkho cattāro vihārā. Cattāro gandhā, tesam paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesam paṭipakkho cattāro acchariyā abbhutā dhammā. Cattāro oghā, tesam paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesam paṭipakkho catasso samādlūbhāvanā. Catasso<sup>2</sup> viññāpaṭṭhitiyo, tāsam paṭipakkho cattāro sukhabbhāgiyā dhammā. Cattāri agatigamanāni, tesam paṭipakkho catasso appamānā.

Sihā: buddhā pacceka-buddhā sāvakā ca hatarāgadosa-mohā<sup>3</sup>.

\* Tesam vikkīlitam<sup>4</sup> bhāvanā sacchikiriya<sup>5</sup> byantikiriya ca. Vikkīlitam indriyādhīṭṭhānam, vikkīlitam vipariyāsana-dhiṭṭhānañ<sup>6</sup> ca. Indriyāni saddhammagocaro vipariyāsā kilesagocaro.

Ayam vuccati sihavikkīlitassa ca<sup>7</sup> nayassa<sup>8</sup> disalocanassa ca<sup>9</sup> nayassa bhūmi ti.

Tenāha: —

Yo neti vipallāsehi<sup>10</sup> | kilese<sup>11</sup> . . .

Veyyākaraṇesu hi ye | kusalākusalā<sup>12</sup> ti ca.

\* 4. Tattha ye dukkhāya paṭipadāya<sup>13</sup> dandhabhiññāya khippābhiññāya<sup>14</sup> ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhabhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tesam catunnam puggalānam ayam saṃkilesa: cattāro āhārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññāpaṭṭhitiyo cattāri agatigamanāni ti.

<sup>1</sup> upekkhā, S.    <sup>2</sup> cattāro, B.<sub>1</sub>.    <sup>3</sup> gata<sup>o</sup>, S.    <sup>4</sup> 'tā, B.<sub>1</sub>.

<sup>5</sup> vipariyāsana<sup>o</sup>, B.<sub>1</sub>; vipariyāsam nadhiṭṭhānañ, S.

<sup>6</sup> om. S.    <sup>7</sup> 'se ti, B.<sub>1</sub>.    <sup>8</sup> saṃkilesēhi, B. S.; om. B.<sub>1</sub>;  
S. adds ca.    <sup>9</sup> kusalā, B.<sub>1</sub>.    <sup>10</sup> 'dāni, S.

Tesam catunnam puggalanam idaṃ vedānam: catasso paṭipadā cattāro satipaṭṭhānā cattāri jhānā cattāro vi-hārā cattāro sammappadhānā cattāro accehariyā abhūta dhammā cattāri adhiṭṭhānāni catasso samādhibhāvanā cattāro sukhābhāgiyā dhammā catasso appamāṇā iti.

Tattha ye dukkhāya paṭipadāya dandhabhīṇāya khippābhīṇāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhabhīṇāya khippābhīṇāya ca niyyanti, ime dve puggalā.

Tattha yo sukhāya paṭipadāya khippābhīṇāya ca niyyāti, ayam ugghaṭitaññū, yo sādharanāya<sup>1</sup>, ayam vipaṇcitaññū, <sup>2</sup>yo dukkhāya paṭipadāya dandhabhīṇāya niyyāti, ayam neyyo.

Tattha Bhagavā ugghaṭitaññussa puggalassa samatham upadissati, neyyassa vipassanam, samathavipassanam vipaṇcitaññussa<sup>3</sup>.

Tattha Bhagavā ugghaṭitaññussa puggalassa mudakam dhammadesanam upadissati, tikkham neyyassa, mudu-tikkham vipaṇcitaññussa<sup>4</sup>.

Tattha Bhagavā ugghaṭitaññussa puggalassa saṃkhittena dhammam desayati, saṃkhitta-vitthārena vipaṇcitaññussa, vitthārena neyyassa.

Tattha Bhagavā ugghaṭitaññussa puggalassa nissaranam upadissati, vipaṇcitaññussa ādinavaṇ ca nissaranam ca upadissati, neyyassa assādaṇ ca ādinavaṇ ca nissaranam ca upadissati (Cf. p. 7).

Tattha Bhagavā ugghaṭitaññussa adhipaññā-sikkham paññāpayati, adhiccittam vipaṇcitaññussa, adhistam neyyassa.

Tattha ye dukkhāya paṭipadāya dandhabhīṇāya<sup>5</sup> khippābhīṇāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhabhīṇāya khippābhīṇāya ca niyyanti, ime dve puggalā. Iti kho cattāri hutvā tīpi bhavanti: ugghaṭitaññū, vipaṇcitaññū, neyyo ti.

Tesam tinnam puggalanam ayam saṃkilesa: tīni akusalamūlāni lobho-akusalamūlam doso-akusalamūlam moho-

<sup>1</sup> 'rago, B.

<sup>2</sup> B, adds puggalassa.

<sup>3</sup> S. adds puggalassa.

<sup>4</sup> B, S. add ca.



akusalamūlam<sup>1</sup>, tīpi duccaritāni kāyaduccaritam vaciduccaritam manoduccaritam, tayo akusalavitakka<sup>2</sup> kāmavitakko byāpādavitaḥko vihiṃsāvitakko, tisso akusalasaññā kāmasaññā byāpādasaññā vihiṃsāsaññā, tisso viparittasaññā<sup>3</sup> niccasaññā sukhasaññā attasaññā, tisso vedanā sukhā<sup>4</sup> vedanā<sup>5</sup> dukkhā<sup>6</sup> vedanā<sup>7</sup> adukkhamasukhā vedanā, tisso dukkhata dukkhadukkhatā sampkharadukkhatā viparipāmadukkhatā, tayo aggi rāgaggi dosaggi mohaggi, tayo sallā rāgasallo dosasallo mohasallo, tisso jaṭṭa ragajātā dosajātā mohajātā, tisso akusalūpaparikkhā<sup>8</sup> akusalam kāyakammam akusalam vacikammam akusalam manokammam, tisso vipattiyo silavipatti diṭṭhivipatti ācāravipatti.

Tesaṃ tinnam puggalānam idaṃ vedānam: tīpi kusalamūlāni alobho-kusalamūlam adoso-kusalamūlam<sup>9</sup> amobo-kusalamūlam, tīpi sucaritāni kāyasucaritam varisucaritam manosucaritam, tayo kusalavitakka nekkhammavitakko<sup>10</sup> abyāpādavitaḥko avihiṃsāvitakko, tayo samādhisavitakko-savicāro samādhī avitaḥko-vicāramatto samādhī avitaḥko-avicāro samādhī, tisso kusalasaññā nekkhammasaññā<sup>11</sup> abyāpādasaññā avihiṃsāsaññā, tisso viparittasaññā<sup>12</sup> aniccasaññā dukkhasaññā anattasaññā, tisso kusalūpaparikkhā<sup>13</sup> kusalam kāyakammam kusalam vacikammam kusalam manokammam, tīpi soceyyāni kāyasoceyyam vacisoceyyam manosoceyyam, tisso sampattiyo silasampatti samādhisampatti paññasampatti, tisso sikkhā adhisilasikkhā adhicitasikkhā<sup>14</sup> adhipaññāsikkhā, tayo khandhā silakkhandho samādhikkhandho paññakkhandho<sup>15</sup>, tīpi vimokkhamukhāni suññatam animittam appapīhitan ti. Iti kho cattāri hutvā tīpi bhavanti tīpi hutvā dve bhavanti: taṇhācarito ca<sup>16</sup> diṭṭhīcarito ca.

\* Tesaṃ dvinnam puggalānam ayam sampkilesa: taṇhā ca avijjā ca ahirikaṇ ca anottappaṇ ca asati ca asampajaṇ-

<sup>1</sup> "lan ti S.

<sup>2</sup> akusalā vi°, B.

<sup>3</sup> viparitā s°, B.

<sup>4</sup> sukhav°, B.

<sup>5</sup> dukkhav°, B.

<sup>6</sup> akusalamūpaparikkhāro, S.

<sup>7</sup> aku°, B.

<sup>8</sup> nekkhama°, B.; nikkhama°, B.

<sup>9</sup> nekkhama°, B.; nikkhama°, S.

<sup>10</sup> "ta s°, S.

<sup>11</sup> kusalaparikkhā, S.

<sup>12</sup> adhicitā°, B. B.

<sup>13</sup> paññā°, B. S.

<sup>14</sup> om. B.

hāṇ ca yoniso manasikāro<sup>1</sup> ca kosaḍḍhaṇṇaṇ ca dovaccassaṇ  
ca aluṃpkāro ca māmāpkāro ca asaddhā<sup>2</sup> ca paṇādo ca  
asaddhammasavanaṇ<sup>3</sup> ca asaṃvaro ca abhiḍḍhā ca byāpādo  
ca ulvapaṇṇaṇ ca samyojanaṇ ca kodhaṇ ca upanāho ca  
maḍḍho ca palāso ca issā ca macchariyaṇ<sup>4</sup> ca māyā ca  
sābhayaṇ ca sassaṭṭaditṭhi ca ucchedaditṭhi ca ti.

Tesam dvinnam puggalanam idaṃ vedānam: samatho  
ca vipassanā ca hiri ca ottappaṇ ca sati ca sampajaññaṇ  
ca yoniso manasikāro<sup>5</sup> ca viriyārambho ca sovaccassaṇ<sup>6</sup> ca  
dhamme-ñāpaṇ ca anvaḍḍhaṇṇaṇ ca khaye-ñāpaṇ ca anu-  
ppāde-ñāpaṇ ca saddhā ca appamādo ca saddhammasa-  
vanaṇ ca saṃvaro ca anabhiḍḍhā ca abyāpādo ca rūgavi-  
rāga ca cetovimutti avijjāvirāga ca paññāvimutti<sup>7</sup> abhisam-  
ayo ca appiechātā<sup>8</sup> ca santutṭhi ca akodhaṇ ca anupanāho  
ca amakḍḍho ca apalāso ca issāpahānaṇ ca macchariya-  
pahānaṇ ca vijjā ca vimutti ca saṃkhatārammaṇ<sup>9</sup> ca vi-  
mokḍḍho asaṃkhatārammaṇ ca vimokḍḍho sa-upādisesā ca  
nibbānadhātu anupādisesā ca nibbānadhātū ti.

Ayaṃ vuccati<sup>10</sup> tipukkhalassa ca nayassa añkusaṇṇaṇ ca  
nayassa bhūmi ti.

Tenāha: —

Yo akusale samūlehi j netti ti

Oloketvā<sup>11</sup> disalocanena<sup>12</sup> ti ca.

• Niyuttam nayasamuttānam.

D.

## Sāsanapaṭṭhāna.

1. Tattha aṭṭhārasa mūlapadaṇ kuhiṃ datṭhabbā<sup>1</sup>

Sāsanapaṭṭhāne<sup>2</sup>.

Tattha katamam sāsanapaṭṭhānam?

<sup>1</sup> yoni ca yoniso<sup>o</sup>, B<sub>1</sub>.      <sup>2</sup> assa<sup>o</sup>, S.; asaddho B<sub>1</sub>.

<sup>3</sup> assa<sup>o</sup>, B<sub>1</sub>.      <sup>4</sup> maccheran, B. S.      <sup>5</sup> yoni ca yoniso<sup>o</sup>, B<sub>1</sub>.

<sup>6</sup> sovaccan, B<sub>1</sub>.      <sup>7</sup> B<sub>1</sub>, S. *add* ca.      <sup>8</sup> api<sup>o</sup>, B.; atijjhātā, B<sub>1</sub>.

<sup>9</sup> saṃkhāranār<sup>o</sup>, S.      <sup>10</sup> *om.* B<sub>1</sub>, S.      <sup>11</sup> <sup>o</sup>kayitvā, *all MSS.*

<sup>12</sup> disā<sup>o</sup>, *all MSS.*      <sup>13</sup> <sup>o</sup>nena, B.

Samkilesasabhāgiyaṃ suttam, vāsanābhāgiyaṃ suttam, nibbedhabhāgiyaṃ suttam, asekkhabhāgiyaṃ<sup>1</sup> suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca asekkhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekkhabhāgiyaṃ<sup>2</sup> ca suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ<sup>3</sup> ca<sup>4</sup> nibbedhabhāgiyaṃ<sup>5</sup> ca suttam, vāsanābhāgiyaṃ<sup>4</sup> ca nibbedhabhāgiyaṃ ca suttam<sup>4</sup> taṇhāsamkilesabhāgiyaṃ suttam, diṭṭhisamkilesabhāgiyaṃ suttam, duccaritasamkilesabhāgiyaṃ<sup>5</sup> suttam, taṇhāvodānabhāgiyaṃ<sup>6</sup> suttam, diṭṭhivodānabhāgiyaṃ<sup>6</sup> suttam, duccaritavodānabhāgiyaṃ<sup>6</sup> suttam.

Tattha samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccaritasamkilesa.

Tattha taṇhāsamkilesa samathena visujjhati. So samatho samādhikkhandho. Diṭṭhisamkilesa vipassanāya visujjhati. Sā vipassanā paññakkhandho<sup>7</sup>. Duccaritasamkilesa sucaritena visujjhati. Tam sucaritam silakkhandho.

Tassa<sup>8</sup> sile patitṭhitassa yadi asatti uppajjati bhavesu, evaṃ sāyaṃ samathavipassanā bhāvanāmayam puññakiriyaṃ<sup>9</sup> bhavati. Tatrūpapattiyaṃ<sup>10</sup> samvattati.

- Imāni cattāri suttāni sādharanāni katāni aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādharanāni katāni soḷasa bhavanti. Imehi soḷasahi suttehi bhinnehi navavidham suttam bhinnam bhavati. Gāthaya gāthā anuminitabbā. Veyyākaraṇena veyyākaraṇam anuminitabbam. Suttena suttam anuminitabbam.

2. Tattha katamam samkilesabhāgiyaṃ suttam?

*Kāmandhū jālasaṇṇhannā<sup>11</sup> taṇhāchadanachādita*

<sup>1</sup> asekkha°, S.      <sup>2</sup> om. S.

<sup>3</sup> anibbedha°, S., then it continues: asekkhabhāgiyaṃ ca suttam samki° ca.

<sup>4-5</sup> missing in B.; S. repeats this phrase.

<sup>6</sup> duccaritam samki°, S.      <sup>7</sup> °vodanam bh°, S.

<sup>8</sup> paññā°, B.      <sup>9</sup> tattha, B.

<sup>10</sup> kriya°, B.; °vatthum, S.      <sup>11</sup> °yam, B.

<sup>12</sup> jālapacchannā, B., S.



*paṃattobandhanū<sup>1</sup> banddhā<sup>2</sup> macchā<sup>3</sup> va kumissā mukhe<sup>4</sup>  
jarāmaraṇam anveti<sup>5</sup> vacche khirapako<sup>6</sup> va mātaran ti*  
(Cf. p. 36).

Idam saṃkilesabhāgiyaṃ suttam.

*Cattār<sup>7</sup> imāni bhikkhave agatigamanāni.*

*Katamāni cattārī? Chanda agatiṃ<sup>8</sup> gacchati, dosā agatiṃ  
gacchati, bhayā agatiṃ gacchati, mohā agatiṃ gacchati.*

*Imāni kho<sup>9</sup> bhikkhave cattārī agatigamanāni. Idam  
avoca Bhagavā. Idam vavāna Sugato atthoparaṃ etad  
avoca Satthā: —*

*Chanda dosā bhayā mohā yo dhammaṃ aticattati<sup>10</sup>  
niriyati tassa yaso kālapakkhe va candimā ti* (Cf.  
A. II. p. 18).

Idam saṃkilesabhāgiyasuttam.

*Manopubbasaṃgamaṃ dhammā manoseṭṭhā manomayā  
manusā ce paduttarena bhāsati<sup>11</sup> vā karoti vā  
tato naṃ dukkham anveti calikaṃ va vahato padan ti*  
(Dhp. v. 1).

Idam saṃ<sup>12</sup>

*Middhī yadā hoti mahagghaso ca  
niddāyitā samparivattasāyi  
mahāvarāho<sup>13</sup> va nivāpapurittho<sup>14</sup>  
punappunam gabbham upeti mando ti* (Thag. v. 17;  
Dhp. v. 325).

Idam saṃ<sup>15</sup>

*Ayasā va malaṃ samuṭṭhitam  
tat<sup>16</sup> utthāya tam eva khādati  
evam atidhonocārinam  
sāni<sup>17</sup> kammāni nayanti<sup>18</sup> duggatin ti* (Dhp. v. 240).

Idam saṃ<sup>19</sup>

<sup>1</sup> "bandhanā", S.; paṃattābandhanā, B.; banddhā, all MSS.

<sup>2</sup> maccho, S. <sup>3</sup> "mukhena, B.

<sup>4</sup> anveti, S.; andheti, B. <sup>5</sup> khirā, B.; khirāpago, S.

<sup>6</sup> agati, B., S. throughout. <sup>7</sup> B., adds me.

<sup>8</sup> abhi, S. <sup>9</sup> "ti, all MSS. <sup>10</sup> S. in full.

<sup>11</sup> mahāphavarāho, B. <sup>12</sup> "phuttho, S.; "ruttho, B.

<sup>13</sup> S. adds *pe* | suttam throughout, unless otherwise anno-  
tated. <sup>14</sup> tad, B., S. <sup>15</sup> tāni, B., S.

<sup>16</sup> niyyanti, B. <sup>17</sup> S. omits *saṃ* <sup>18</sup>

*Coro yathā sandhimukhe<sup>1</sup> gahito  
sakammunā<sup>2</sup> haññati bajjhate ca  
evam ayaṃ pecca<sup>3</sup> pajā parattha  
sakammunā<sup>2</sup> haññati<sup>4</sup> bajjhate cū ti* (Cf. M. II, p. 74).

Idaṃ saṃ<sup>o</sup>

*Sukhakāmāni bhūtāni yo daḍḍena vihiṃsati  
attano sukham esāno pecca<sup>5</sup> so na labhe<sup>6</sup> sukhan ti*  
(Ud. p. 127; Dhlp. v. 131).

Idaṃ saṃ<sup>o</sup>

*Gunnāṇ ce taramānānaṃ jimhaṃ gacchati puṇḍavo  
sabbā tā jimhaṃ<sup>7</sup> gacchanti nette jimhagate sati.  
Evam eva<sup>8</sup> manussesu yo hoti seṭṭhasammato  
so ce udhammaṃ carati pageva itarā pajā,  
sabbhaṃ raṭṭhaṃ dukhaṃ seti rūjā ce hoti adhammiko ti*  
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idaṃ saṃ<sup>o</sup>

*Sukiccharūpā<sup>10</sup> va<sup>9</sup> ime manussā  
karonti pāpaṃ upadhisu<sup>11</sup> rattā  
gacchanti te bahujanāsannivāsaṃ  
nirayaṃ Avicim<sup>12</sup> kaṭukaṃ<sup>13</sup> bhayānakan ti.*

Idaṃ saṃ<sup>o</sup>

*Phalaṃ ve kadaliṃ hanti phalaṃ ve uṇ<sup>14</sup> phalaṃ<sup>15</sup> naḷaṃ  
sakkāro kāpurisaṃ hanti gabbho assātarin<sup>16</sup> yathū ti*  
(S. I, p. 154; Vin. II, p. 188).

Idaṃ saṃ<sup>o</sup>

*Kodhamakkhagaru<sup>15</sup> bhikkhu lābhasakkārakāraṇā<sup>16</sup>  
sukhette pūtibijaṃ<sup>17</sup> ca saddhammasmiṃ<sup>18</sup> na rūhati ti.*

Idaṃ saṃ<sup>o</sup>

*Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ cetusā ceto pariecca  
buddhacakkhūnā evaṃ pajānāmi, yathū kho ayaṃ puggalo  
īriyati yaṇ ca paṭipadaṃ paṭipanno yaṇ ca maggaṃ samāru-*

<sup>1</sup> mukhena, B.      <sup>2</sup> sakammanā, B.      <sup>3</sup> pacca, B., S.

<sup>4</sup> om. S.      <sup>5</sup> pacca, all MSS. exc. Com.      <sup>6</sup> labhate, B., S.

<sup>7</sup> See the corrections of this verse in the J. P. T. S. 1890, p. 93.      <sup>8</sup> hā, B.      <sup>9</sup> evaṃ, S. Com.

<sup>10</sup> sukicca<sup>o</sup>, B.      <sup>11</sup> dhisu, B. B., Com.

<sup>12</sup> avici<sup>o</sup>, B.; avicitam ka<sup>o</sup>, B.      <sup>13</sup> veluph<sup>o</sup>, S.

<sup>14</sup> tari, S.; tari, B.      <sup>15</sup> gurū, S.      <sup>16</sup> paṇa, B., S.

<sup>17</sup> putibi<sup>o</sup>, B. B.      <sup>18</sup> smi, B.

[ho, imasmiṃ cāyaṃ samaye kālaṃ kareyya yathābhaṭaṃ nik-  
khitto evaṃ niraye. Taṃ kissa hetu? Cittaṃ hi 'ssa bhikkhave  
padositāṃ<sup>1</sup>. Cittapadosahetu ca pana evaṃ idh'ekacco kāyassa  
bhedā parammarañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ  
upapajjati<sup>2</sup>.

*Etam atthaṃ Bhagavā avoca. Tatth'etaṃ itivuccati:*

*Paduṭṭhacittaṃ nātvāna ekaccaṃ iha puggalaṃ  
etaṃ atthaṃ viyākāsi Satthā bhikkhūna<sup>3</sup> santike:*

*Imasmiṃ cāyaṃ samaye kālaṃ karissati puggalo  
nirayasmiṃ<sup>4</sup> upapajjeyya cittaṃ hi 'ssa padositāṃ.*

*Cittapadosahetū<sup>5</sup> hi satta gacchanti duggatiṃ<sup>6</sup>  
yathābhaṭaṃ nikkhipeyya evaṃ eva tathāvidho*

*kāyassa bhedā duppañño nirayaṃ so 'papajjati<sup>7</sup> ti.*

*Ayaṃ pi attho vutto Bhagavatā, ili me sutan ti (Cl.*

*It. p. 12 sq.).*

*Idaṃ sam<sup>8</sup>*

*Sace bhāyatha<sup>9</sup> dukkhassa sace vo dukkham appiyaṃ*

*mūkattha pāpakaṃ kammaṃ āvi vā yadi vā raho*

*sace 'va pāpakaṃ kammaṃ karissatha karoṭha vā*

*na vo dukkhā pamutiyatthi upeccāpi palāyatan ti (Cl.*

*Idaṃ sam<sup>8</sup>*

*S. I, p. 209).*

*Adhammena dhaṇaṃ laddhū musāvādena cūbhayaṃ*

*nameti balā maññanti, taṃ kathaṃ nu bhavissati? —*

*Antarūyā<sup>10</sup> bhavissantī sambhaṭ'assa vinassati*

*matā saggāṃ na gacchantī, nanu ettāvatā hatā ti?*

*Idaṃ sam<sup>8</sup>*

*Kathaṃ khaṇati<sup>11</sup> attānaṃ, kathaṃ mittehi jirati*

*kathaṃ vivatṭate dhammā, kathaṃ saggāṃ na gacchati? —*

*Lobhā khaṇati attānaṃ, luddho mittehi jirati*

*lobhā vivatṭate dhammā, lobhā saggāṃ na gacchati<sup>12</sup> ti.*

*Idaṃ sam<sup>8</sup>*

*Caranti<sup>13</sup> balā dummedhā amitteneva attanā*

*karontā<sup>14</sup> pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.*

<sup>1</sup> 'tan ti, S.      <sup>2</sup> upajja<sup>8</sup>, S.      <sup>3</sup> bhikkhūnaṃ, B. S.

<sup>4</sup> 'smi, B.;      <sup>5</sup> cittapadosahetu, all MSS.      <sup>6</sup> 'ti, B.

<sup>7</sup> upapa<sup>9</sup>, S.; upajja<sup>8</sup>, B.;      <sup>8</sup> bhayata, B.

<sup>9</sup> all MSS. add su.      <sup>10</sup> khaṇati, S.      <sup>11</sup> 'ti (without ti), S.

<sup>12</sup> ca rakkhanti, B.      <sup>13</sup> 'to, B.; 'ti, B.



*Na taṃ kammaṃ kutam<sup>1</sup> sādhu yaṃ katvā anutappati<sup>2</sup>  
yassa assumukho rodam vipākaṃ paṭisevati ti* (S. I.  
p. 57; Dh. v. 66 sq.).

Idaṃ sam<sup>3</sup>

*Dukkaraṃ dultitikkhaṇ ca aviyattena sāmānāṃ  
bahi hi tattha sambādā yattha bālo pasidati* (S. I, p. 7).  
*Yo hi atthaṇ ca dhammaṇ ca bhāsamāne Tathāgate  
manam padosaye bālo<sup>4</sup>, mogham kho tassa jivitaṃ.*

*Etaṇ<sup>5</sup> cāham<sup>6</sup> arahāmi dukkhaṇ ca ito ca pāpiyatarāṃ  
bhante, yo appameyyesu Tathāgatesu cittaṃ padosemi avi-  
tarāgo<sup>7</sup> ti.*

Idaṃ sam<sup>8</sup>

*Appameyyaṃ paminanto ko 'dha vidvā vikappaṃ  
appameyyaṃ pamāyantaṃ nirutaṃ<sup>9</sup> maññe akissavun ti*

Idaṃ sam<sup>10</sup> [(S. I, p. 149).

*Purisassa hi jātassa kudhāri<sup>11</sup> jāyate mukhe  
yāya chindati attānaṃ bālo dubbhāsitaṃ bhayaṃ* (S. I,  
p. 149; A. V, p. 171. 174).

*Na hi sattham<sup>12</sup> sunisitaṃ<sup>13</sup> visam kalāhalaṃ<sup>14</sup> iva<sup>15</sup>  
evaṃ viraddhaṃ pāpeti<sup>16</sup> vācā dubbhāsita yathā ti*

Idaṃ sam<sup>17</sup> [(Cf. Jāt. III, p. 103).

*Yo nindiyam pasamsati  
tam vā nindati yo pasamsiyo  
vicināti mukhena so kalim<sup>18</sup>  
kulinā tena sukhaṃ na vindati.*

*Appamatto ayam kali  
yo akkhesu dhanaparājayo  
sabbassāpi sahāpi attanā  
ayam eva mahattaro kali  
yo sugatesu<sup>19</sup> manam padosaye ti.  
Sataṃ sahasānaṃ nirabbudānaṃ<sup>20</sup>  
chattimsati<sup>21</sup> pañca<sup>22</sup> ca abbudāni*

<sup>1</sup> om. B.

<sup>2</sup> °kappati. B.

<sup>3</sup> balam, B.

<sup>4</sup> etaṃ tassa, B.

<sup>5</sup> °gā, all MSS.

<sup>6</sup> nirattaṃ. B.

<sup>7</sup> so all MSS.

<sup>8</sup> sattaṃ, B., S.

<sup>9</sup> sunissitaṃ. S.

<sup>10</sup> °lam, B., S. Com.; hālakalam, B.

<sup>11</sup> pi ca. S.

<sup>12</sup> pāpeti, B.; pāneti, S.

<sup>13</sup> kali, S.; kali, B.

<sup>14</sup> °tena, B.

<sup>15</sup> °dāni, B.

<sup>16</sup> chattisati pañca, B.

*yaṃ ariyagārahiṃ nirayaṃ upeti  
vācyaṃ manaṃ ca paṇidhāya pāpakaṃ ti* (S. I.  
p. 149; A. II, p. 3 sq.; V, p. 171. 174).

Idaṃ saṃ<sup>o</sup>

*Yo lobhagūṇe anuyutto, so vācasā<sup>1</sup> paribhāsati amīe  
assaddho anāriyo avadaṇṇu<sup>2</sup> macchari pesuṇiyaṃ anuyutto.*

*Mukhadugga vibhūta<sup>3</sup> anariya<sup>4</sup>*

*bhūnahu pāpakaṃ dukkaṭakāri*

*purisanta kaḷi avajātakaputta<sup>5</sup>*

*mā bahu bhūṇ<sup>6</sup> idha nerayiko 'si.*

*Rojam ākirase ahitāya*

*sante gārahasi kibbisakāri*

*bahūni<sup>7</sup> duccarītāni caritevā*

*gacchasi<sup>8</sup> papataṃ<sup>9</sup> cirarattan<sup>10</sup> ti.*

Idaṃ saṃkilesabbhāgiyaṃ suttaṃ.

3. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

*Manopubbāṅgamā dhammā manoseṭṭhā manomayā*

*manasā ce pasannena bhāsati vā karoti vā*

*tato naṃ sukham anveti chāyā va anupāyini ti* (Dhp. v. 2).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

*Mahānāmo Sukko Bhagavantam etud avoca:—*

*Idaṃ bhante Kapilavatthu<sup>10</sup> iddhaṃ e'eva phītaṃ ca  
bahujanam ākiṇṇamanussam sambādhabhūhaṃ<sup>11</sup>. So kho  
ahaṃ bhante Bhagavantam vā<sup>7</sup> pagirupāsitaṃ manobhāva-  
niye vā bhikkhū sāyaṇhasamayaṃ Kapilavatthum<sup>12</sup> pavi-  
santo bhantena<sup>13</sup> pi<sup>14</sup> hatthinā samāgacchāmi, bhantena  
pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi,  
bhantena pi sakatena samāgacchāmi, bhantena pi purisena  
samāgacchāmi. Tassa mayhaṃ bhante tasmim samaye  
mussat<sup>15</sup> eva Bhagavantam ārabba sati, mussati dhammaṃ  
ārabba sati, mussati saṃghaṃ ārabba sati. Tassa may-  
haṃ bhante ecam hoti: Imamhi cāhaṃ<sup>16</sup> sāyaṇhasamaye<sup>17</sup>  
kālaṃ kareyyam<sup>18</sup>, kā mam' assa gati ko abhisamparāyo ti?*

<sup>1</sup> B. adds ca. <sup>2</sup> anava<sup>o</sup> B. <sup>3</sup> tam, B. <sup>4</sup> yam, S.

<sup>5</sup> vutta, S. <sup>6</sup> B. adds ca, S. 'dha. <sup>7</sup> B. B. add kho.

<sup>8</sup> pāpakam, S. <sup>9</sup> cira<sup>o</sup>, S. <sup>10</sup> vatthum, B. S.

<sup>11</sup> sambādhabhūhaṃ, B. <sup>12</sup> vatthu, B. <sup>13</sup> nāpi, S.

<sup>14</sup> cāyam, S. <sup>15</sup> samaye, S. <sup>16</sup> yya, B. S.

*Mā bhāyi Mahānāma mā bhāyi<sup>1</sup> Mahānāma, apā-pakaṃ<sup>2</sup> te maraṇaṃ bhavissati apāpikā<sup>3</sup> kālāṃkiriya<sup>4</sup>. Ca-tūhi kho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Katamehi catūhi?*

*Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so Bhagavā araham | pe<sup>5</sup> | Satthā<sup>6</sup> devamanussānaṃ<sup>7</sup> buddho Bhagavā ti. Dhamme | pe<sup>7</sup> | Saṃ-ghe | pe<sup>8</sup> | ariyakantehi silehi samannāgato hoti akhaṇḍehi pe<sup>5</sup> | samādhisaṃvattanikehi.*

*Seyyathā pi Mahānāma rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro. So mūlehi chinno katamena papateyyā ti?*

*Yena bhante ninno yena poṇo yena pabbhāro ti.*

*Evam eva kho Mahānāma imehi catūhi dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Mā bhāyi Mahānāma mā bhāyi Mahānāma, apāpakaṃ te maraṇaṃ bhavissati apāpikā kālāṃkiriya ti (S. V. p. 371).*

*Idaṃ vāsaṇābhāgiyaṃ suttaṃ.*

*Sukhakāmāni bhūtāni yo daṇḍena na hiṃsati  
attano sukhaṃ esāno pecca<sup>9</sup> so labhate sukhaṃ ti*

(Ud. p. 12; Dh. v. 132).

*Idaṃ vā<sup>10</sup>*

*Gunṇaṃ<sup>11</sup> ce taramānānaṃ ujum gacchati puṇḍavo  
sabbā tā ujum gacchanti nette ujum gate sati.*

*Evam eva manussesu yo hoti setṭhasummato*

*so ce<sup>12</sup> 'va<sup>13</sup> dhammaṃ carati pageva itarā pajā,  
sabbaṃ ratthaṃ sukhaṃ seti rājā ce hoti dhammiko ti*

(A. II. p. 76; Jāt. III. p. 111; V. p. 168. 242).

*Idaṃ vā<sup>14</sup>*

*Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassu  
ārāme. Tena kho pana samayena sambhulā bhikkhū Bhaga-*

<sup>1</sup> B. adds *idaṃ*.

<sup>2</sup> *apāpikaṃ*, B. S.

<sup>3</sup> *kaṃ*, B.

<sup>4</sup> *yaṃ*, B.

<sup>5</sup> *pa*, B.

<sup>6</sup> *om*, B.

<sup>7</sup> *pa*, B. B.; *om*, S.

<sup>8</sup> *pacca*, B. B.

<sup>9</sup> B., S. *in full*.

<sup>10</sup> *gunṇaṃ*, S.

<sup>11</sup> B. *has ce*.



rato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temā-succayena cārikaṃ pakkamissatī ti. Tena kho pana sama-yena Isidatta-Purāṇā thapatayo<sup>1</sup> Sākete paṭivasanti kha-ci-d-eva karaṇīyena. Assosum kho Isidatta-Purāṇā thapa-tayo 'sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temāsuccayena cārikaṃ pa-kkamissatī' ti.

Atha kho Isidatta-Purāṇā thapatayo magge purisaṃ ṭhapesum: yadā tam ambho purisa passeyyāsī Bhagavan-taṃ āgacchantaṃ arahantaṃ sammāsambuddhaṃ, atha am-hākaṃ āroceyyāsī ti. Dvīhatīhaṃ ṭhito kho so<sup>2</sup> puriso addasa Bhagavantaṃ dūrato 'vā āgacchantaṃ. Disvāna yena Isidatta-Purāṇā thapatayo ten' upasaṅkami, upasaṅkamitvā Isidatta-Purāṇā<sup>3</sup> thapatayo etad avoca: ayaṃ bhante Bhagavā āgacchati arahantaṃ sammāsambuddhaṃ, yassa dāni kālāṃ maññathā ti.

Atha kho Isidatta-Purāṇā thapatayo yena Bhagavā ten' upasaṅkamissu, upasaṅkamitvā Bhagavantaṃ obhivādetvā Bhagavantaṃ piṭṭhito piṭṭhito anubandhissu. Atha kho Bha-gavā maggā<sup>4</sup> okkamma<sup>5</sup> yen' aññatarāṃ rukkhamūlaṃ ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Isidatta-Purāṇā pi kho thapatayo Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdissu. Ekumantaṃ nisinnā<sup>6</sup> kho Isidatta-Pu-rāṇā thapatayo Bhagavantaṃ etad avocum: —

Yudā mayāṃ bhante Bhagavantaṃ suṇoma 'Sāvatthiyā<sup>6</sup> Kosalesu cārikaṃ pakkamissatī' ti, hoti no tasmīṃ samaye anattamanatā, hoti domanassāṃ 'dūre no Bhagavā bha-rissatī' ti. Yudā<sup>7</sup> mayāṃ bhante Bhagavantaṃ suṇoma 'Sāvatthiyā<sup>6</sup> Kosalesu cārikaṃ pakkanto' ti<sup>8</sup>, hoti no tasmīṃ samaye anattamanatā, hoti domanassāṃ 'dūre no Bhagavā' ti. Yudā mayāṃ bhante Bhagavantaṃ suṇoma 'Kāsīsu Magadhesu cārikaṃ pakkamissatī' ti, hoti<sup>9</sup> no tasmīṃ sa-maye anattamanatā, hoti domanassāṃ 'dūre no Bhagavā

<sup>1</sup> dha", B, throughout.<sup>2</sup> om. B.<sup>3</sup> Purāṇā, B.<sup>4</sup> + magge okkama, S.<sup>5</sup> nisinnā, all MSS.<sup>6</sup> "yaṃ, B.<sup>7</sup> all MSS. add pana.<sup>8</sup> om. S.<sup>9</sup> om. B.

*bhavissati* ti. *Yadā*<sup>1</sup> *mayam bhante Bhagavantam suṇoma 'Kāsisa' Magadhesu cārikaṃ pakkanto* ti, *anappakā no tasmim samaye anattamanatā hoti, anappakaṃ somanassam 'dāre no Bhagavā' ti. Yadā mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsisa cārikaṃ pakkamissati* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissati* ti. *Yadā*<sup>2</sup> *mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsisa cārikaṃ pakkanto* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā' ti. Yadā mayam bhante Bhagavantam suṇoma 'Kosalesu Sāvatthiyam<sup>3</sup> cārikaṃ<sup>4</sup> pakkamissati* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissati* ti. *Yadā*<sup>5</sup> *mayam bhante Bhagavantam suṇoma 'Sāvatthiyam<sup>6</sup> viharati Jetavane Anāthapiṇḍikassa ārāme* ti, *anappakā no tasmim samaye attamanatā hoti, anappakaṃ somanassam 'āsanne no Bhagavā' ti.*

*Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbhokāso pabbajjā alaṇ ca pana vo thapatayo appamā-dāyā ti.*

*Atthi kho no bhanto<sup>7</sup> etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasamkhātataro cā ti.*

*Katamo pana vo thapatayo etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasamkhātataro cā ti?*

*Idha mayam bhante yadā rājā Pusenadi<sup>8</sup> Kosalo uyyā-nabhmim gantukāmo hoti, ye te rañño Pusenadissa<sup>9</sup> Kosalassa nāgā opavayhā<sup>10</sup> te kuppelvā yā tā rañño Pusenadissa<sup>11</sup> Kosalassa pajāpatiyo piyā manūpā tāsam<sup>12</sup> ekam purato ekam pacchato nisidāpema. Tāsam kho pana bhante bhaginīnam evarūpo gandho hoti, seyyathā pi nāma gandhakarapḍakassa tāva-d-eva vivariyamānassa, yathā taṃ rājā-rahena gandhena vibhāsitanam. Tāsam kho pana bhante bhaginīnam evarūpo kāyasamphasso<sup>13</sup> hoti, seyyathā pi*

<sup>1</sup> B. S. add pana.

<sup>2</sup> after Ma°, B.,

<sup>3</sup> B, adds pana.

<sup>4</sup> Sāvattthi, B., S.

<sup>5</sup> om. S.

<sup>6</sup> all MSS. add pana.

<sup>7</sup> Kosallesu Sā°, B.,

<sup>8</sup> S. inserts tasmim samaye, B, tasmi ca pamaye.

<sup>9</sup> Passenadi, B.,

<sup>10</sup> opaguyhā, B., S.

<sup>11</sup> tā, B.,

<sup>12</sup> kāyassa samph°, B., S.

nāma tūlapicuno vā kuppāsapicuno vā, yathā taṃ rājakaññā-  
nam sukkedhitānam. Tasmim kho pana bhante samaye  
nāgo pi rakkhitaḥ<sup>1</sup> hoti, tā pi bhaginiyo rakkhitaḥ<sup>2</sup> honti,  
attā pi rakkhitaḥ<sup>3</sup> hoti. Na<sup>4</sup> kho pana mayam bhante<sup>5</sup>  
abhiñānāma tāsū bhaginisū pāpakam cittaṃ uppādentā<sup>6</sup>.  
Ayaṃ kho no bhante etamhā sambādā añño sambādho  
sambādhataro c'eva<sup>7</sup> sambādhasamkhatataro ca ti.

Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho,  
abbhokāso pabbajjā alaṇ ca pana co thapatayo appamādaya.  
Catūhi kho thapatayo dhammehi samannāgato ariyasāvako  
sotāpanno hoti avinipātadhammo nigato sambodhiparāyano.  
Katamehi catūhi?

Idha thapatayo sutavā ariyasāvako buddhe aveccappasā-  
dena<sup>8</sup> samannāgato hoti: iti pi so Bhagavā arahamaṃ<sup>9</sup> | pe<sup>10</sup> |  
Satthā<sup>11</sup> devamanussānam<sup>12</sup> buddho Bhagavā ti. Dhamme...<sup>13</sup>  
Saṃghe...<sup>14</sup> vigatamalamaccherena cetasā agāraṃ<sup>15</sup> ajjhā-  
vasati, muttacāgo payatapāni vossaggarato yācayogo dāna-  
samveibhāgarato<sup>16</sup>.

Imehi kho thapatayo catūhi dhammehi samannāgato ariya-  
sāvako sotāpanno hoti avinipātadhammo nigato sambodhi-  
parāyano. Tumhe kho thapatayo buddhe aveccappasādena  
samannāgatā: iti pi so Bhagavā arahamaṃ<sup>17</sup> | pe<sup>18</sup> | Satthā<sup>19</sup>  
devamanussānam<sup>20</sup> buddho Bhagavā ti. Dhamme...<sup>21</sup>  
Saṃghe...<sup>22</sup> Yaṃ kho pana kiñci kule deyyadhammaṃ,  
subbaṃ taṃ appativibhattaṃ silavantehi kalyāṇadhammehi.  
Taṃ kiṃ maññatha thapatayo, kaṭi viya te Kosalesu ma-  
nussā ye tumhakaṃ samasamā, yad idam dānasamveibhā-  
gehi ti?

Lābhā no bhante suladdham no bhante, yesaṃ no Bha-  
gavā evaṃ jānāti ti (S. V, p. 348 sq.).

Idam vā<sup>23</sup>

<sup>1</sup> tabbā, S. <sup>2</sup> no, B. <sup>3</sup> to, B. S.

<sup>4</sup> B, adds sambādho. <sup>5</sup> avacca<sup>a</sup>, B.

<sup>6</sup> om. B. S. <sup>7</sup> pa, B. <sup>8</sup> om. B. <sup>9</sup> ca, B.

<sup>10</sup> ca | pe | B. <sup>11</sup> agāraṃ, B.

<sup>12</sup> B. Com. add appativibhattaṃ. <sup>13</sup> om. B. S.

<sup>14</sup> pa, B. B. <sup>15</sup> pa, B. <sup>16</sup> B. S. in full.



*Ekampphaṃ<sup>1</sup> pūjitvāna<sup>2</sup> saḥassakappakoṭiyo<sup>3</sup>  
deve c'eva manusse ca sesena parinibbuto ti<sup>4</sup>.*

Idaṃ vā<sup>5</sup>

*Assatthe<sup>6</sup> haritobhāse samvirūḥhamhi pādape  
ekaṃ buddhagataṃ saññaṃ alabhiṃ<sup>7</sup> 'haṃ paṭissato<sup>8</sup>.  
Ajjā tiṃsaṃ tato kappā nābhijjānāmi duggatiṃ<sup>9</sup>  
tisso vijjā sacchikatā tassā<sup>10</sup> saññāya vāsanā<sup>11</sup> ti.*

Idaṃ vā<sup>12</sup>

*Piṇḍāya Kosalaṃ puraṃ pāvāsi<sup>13</sup> aggapuggalo  
anukampako purebhattaṃ taṇhānighātano<sup>14</sup> muni.  
Purisassa vaṭṭasako [hatthe]<sup>15</sup> sabbapupphehi 'amkato,  
so addasāsi<sup>16</sup> sambuddhaṃ bhikkhusaṃghaparakkhatam<sup>17</sup>  
Pavisantaṃ rājamagge<sup>18</sup> devamanussapūjitaṃ<sup>19</sup>  
hattho<sup>20</sup> cittaṃ pasādetvā sambuddham upasaṅkami.  
So [taṃ] vaṭṭasakaṃ surabhiṃ<sup>21</sup> vappavantaṃ manora-  
maṃ<sup>22</sup>.*

*sambuddhassa<sup>23</sup> upanāmesa<sup>24</sup> pasanno sehi pāṇihi<sup>25</sup>.*

*Tato aggisikhā vaṃṇā buddhassa lapanantara  
saḥassaramsi vijjū va<sup>26</sup> okkū nikkhami ānandā.*

*Pudakkhinam karitvāna sise ādiccabandhuno  
tikkhattum parivattetvā<sup>27</sup> muddhan<sup>28</sup> antaradhāyatha<sup>29</sup>.*

*Idaṃ discān<sup>30</sup> acchariyaṃ abbhutaṃ lomahaṃsanaṃ  
ekaṃsaṃ cīvaraṃ katvā Ānando etad abravi<sup>31</sup>: —*

*Ko hetu sitakammāya<sup>32</sup>, byākaroḥi mahāmune,  
dhammā loko bhavissati, kaṅkhā<sup>33</sup> vitara<sup>34</sup> no<sup>35</sup> mune.*

*Yassa<sup>36</sup> taṃ<sup>37</sup> sabbadhammesu sadā sñāṇaṃ pavattati*

<sup>1</sup> "pphaṇ ca jītv", B. S.      <sup>2</sup> saḥassam kappā", S.

<sup>3</sup> om. B. S.      <sup>4</sup> vāsanā, B.; vāsanābhāgiyaṃ, S.

<sup>5</sup> assatte, B.,      <sup>6</sup> "bhi, B., Com.; "bhi, S.      <sup>7</sup> patiyo, B.,

<sup>8</sup> "ti, B. B.,      <sup>9</sup> tassa, B., S.      <sup>10</sup> B., adds vā.

<sup>11</sup> vāsanā, B., S.      <sup>12</sup> pavisati, B., S.      <sup>13</sup> "tako, S. Com.

<sup>14</sup> hattho, S.      <sup>15</sup> addassāsi, S.; B., adds naṃ.

<sup>16</sup> pure, B.      <sup>17</sup> "maggena, all MSS.      <sup>18</sup> "mānusa", B.

<sup>19</sup> hatthā, S.; hattho, B.,      <sup>20</sup> surati, S.      <sup>21</sup> "rammaṃ, B.,

<sup>22</sup> sambuddhassa paṇā, B.,      <sup>23</sup> pāṇibhi, B.

<sup>24</sup> iva, all MSS.      <sup>25</sup> "vattetvā, B.; "vaddetvā, S.,

<sup>26</sup> muddhi, B.; buddhantara, S.      <sup>27</sup> "vāna, B., S.; disvā, B.

<sup>28</sup> abruvī, S.      <sup>29</sup> "kammassa, B.

<sup>30</sup> kaṅkhavitarapo, B.; also S. has vitarapo; "kham vi", Com.

<sup>31</sup> yass' etam, S.

kaṇḍhavematikaṃ<sup>1</sup> theram Ānandaṃ etaṃ<sup>2</sup> abhavi: —

Yo so Ānanda puriso mayi cittaṃ pasādayi

caturāsiti kappāni duggatiṃ<sup>3</sup> na gamissati.

Devesu devasobhaggaṃ dibbaṃ rajjaṃ pasāsiya

manujesu manujinda rājā ratthe bhavissati.

So carīmaṃ<sup>4</sup> pabbajitvā sacchikatvāna<sup>5</sup> dhammatam<sup>6</sup>

paccakabuddho dhotarāyo Vapaṃsako (nāma) bhavissati.

N'atthi citte paṣaṇnamhi appakā nāma dukkhiṇā

Tathāgate eā sambuddhe atha vā tassa sāvake.

Evam acintiyā budhā buddhadhammā acintiyā

acintiyē<sup>7</sup> paṣaṇṇaṇṇaṃ pāko<sup>8</sup> hoti acintiyō ti.

Idam vā<sup>9</sup>

Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ evaṃ cetasā ecto  
paricca buddhacakkhena evaṃ pajānāmi, yathā kho ayaṃ  
puggalo iriyati yaṃ ca paṭipadaṃ paṭipanno yaṃ ca maggaṃ  
samārūlho, imasmim cāyaṃ samaye kālaṃ kareyya yathā-  
bhutaṃ nikkhitto evaṃ sagge. Tam kisso hetu? Cittaṃ  
hi<sup>10</sup> 'ssa<sup>11</sup> bhikkhave pasāditaṃ, cittappasādahetu ca pama  
evam idh' ekacco kāyassa bhedā parammarāṇā sugatiṃ<sup>12</sup>  
saggaṃ lokaṃ upapajjeyyā ti.

Etam atthaṃ Bhagavā avoca. Tatt' etaṃ<sup>13</sup> iti<sup>14</sup> vuccati:

Pasannacittaṃ natvāna ekaccaṃ idha puggalaṃ

etam atthaṃ viyākāsi Satthā bhikkhūna<sup>15</sup> santike:

Imasmim<sup>16</sup> cāyaṃ<sup>17</sup> samaye kālaṃ kiriyātha<sup>18</sup> puggalo

saggaṃ<sup>19</sup> upapajjeyya cittaṃ hi<sup>20</sup> 'ssa<sup>21</sup> pasāditaṃ.

Cittappasādahetū hi sattā gacchanti sugatiṃ

yathābhutaṃ nikkhipeyya evam evaṃ<sup>22</sup> tathāvidho

kāyassa bhedā sappanṇo saggaṃ so upapajjati ti.

Ayaṃ pi attho vutto Bhagavatā, iti me sutan ti (Cl.

It. p. 13 sq.).

Idam vā<sup>23</sup>

<sup>1</sup> kaṇḍhā°, S.; kaṇḍhi°, B.      <sup>2</sup> 'ti, B.

<sup>3</sup> cari°, all MSS. against the metre.

<sup>4</sup> 'katvā, B. B., Com.; B. adds ca.      <sup>5</sup> dhammap, B. Com.

<sup>6</sup> 'yesu, B., S.      <sup>7</sup> vipāko, B., S.      <sup>8</sup> B., S. in full.

<sup>9</sup> c'assa, B.,      <sup>10</sup> atth' etaṃ, S.      <sup>11</sup> om. B., S.

<sup>12</sup> 'nam, B., S.      <sup>13</sup> imasmim vāya, B.,      <sup>14</sup> 'ka°, B.,

<sup>15</sup> saggaṃhi, B.      <sup>16</sup> tañhiṇṇa B.,      <sup>17</sup> etaṃ, S.

*Sucaṇṇachalanam nācam nāri āruyha tiṭṭhasi<sup>1</sup>  
 oḡāhase pokkharaniṃ<sup>2</sup> padmaṃ<sup>3</sup> chindasi paṇiṇā (V.V. p. 4).  
 Kena te tādiso vanna ānubhāvo juti ca te  
 uppajjanti ca<sup>4</sup> te bhoga ye keci manas'icchitā  
 pucchitā<sup>5</sup> devate saṃsa, kissa kammass' idam phalaṃ? —  
 Sā devatā attamanā devorājena pucchitū  
 paṇhaṃ puttā<sup>6</sup> viyakāsi<sup>7</sup> Sakkassa iti me sutam<sup>8</sup>;  
 Addhānapaṭipannāhaṃ<sup>9</sup> disvā thūpaṃ manoramaṃ<sup>10</sup>  
 taṭṭha cittaṃ pasādesi<sup>11</sup> Kassapassa yasassino  
 padmapupphesi<sup>12</sup> pūjesi<sup>13</sup> pasannā sehi pāṇihī<sup>14</sup>.  
 Tass' eva kammassa phalaṃ vipūko  
 etādisaṃ<sup>15</sup> katapuṇṇā labhanti<sup>16</sup> ti.*

Idam vā<sup>17</sup>

*Dānakathā silakathā saggakathā puṇṇakathā puṇṇavipā-  
 kakathā ti<sup>18</sup>.*

Idam vā<sup>19</sup>

*Api cāpi paṇsuthūpesu uddissukatesu<sup>20</sup> dasabaladhorānaṃ  
 tattha pi kāraṃ katvā saggesu narā pamodenti<sup>21</sup> ti<sup>22</sup>.*

Idam vā<sup>23</sup>

*Devaputtasarīravannā sabbe subhagasaṇṭhiti<sup>24</sup>  
 udakena paṇsum<sup>25</sup> temetvā thūpaṃ vadḍheta<sup>26</sup> Kassapaṃ.  
 Ayaṃ sugatte<sup>27</sup> sugatassa thūpo  
 mahesino dasabaladhammacārino<sup>28</sup>  
 yasmaṃ<sup>29</sup> ime devamanujā pasannā  
 kāraṃ karonto<sup>30</sup> jūrāmarāṇā pumuccare ti<sup>31</sup>.*

Idam vā<sup>32</sup>

*Uḡaraṃ vata<sup>33</sup> taṃ<sup>34</sup> āsi yāhaṃ thūpaṃ<sup>35</sup> mahesino*

<sup>1</sup> 'ti, B. S. <sup>2</sup> 'u, all MSS. <sup>3</sup> padumaṃ, B. S.

<sup>4</sup> om. S. <sup>5</sup> pucchā, S. <sup>6</sup> byā°, B.

<sup>7</sup> suttaṃ, B. <sup>8</sup> addhāhaṃ paṭi°, S.

<sup>9</sup> 'rammaṃ, B. <sup>10</sup> 'ti, B. S.

<sup>11</sup> padmu°, B.; paduma°, S.; padumma°, B.

<sup>12</sup> 'siṃ, B. <sup>13</sup> 'bhī, B.; om. B. <sup>14</sup> 'sā, S.

<sup>15</sup> 'ti (without ti), S. <sup>16</sup> B. S. in full.

<sup>17</sup> vāsanā, B. S. <sup>18</sup> udissa°, B. <sup>19</sup> mod°, B.

<sup>20</sup> vo vāsanābhāgi, S. <sup>21</sup> 'bhava°, S. <sup>22</sup> 'su, B.

<sup>23</sup> vadḍhedhī, S. <sup>24</sup> sugate, B. <sup>25</sup> 'dhārino, B.

<sup>26</sup> tasmiṃ, B. <sup>27</sup> 'tā, S. <sup>28</sup> vantaṃ, S.

<sup>29</sup> rūpaṃ, B.



*uppalāni ca cattāri mālaṇ ca abhiropayī.  
Ajjā timsa<sup>1</sup> tato kappā nābhijānāmi duggatīṃ<sup>2</sup>  
vinipātaṃ na gacchāmi thūpaṃ pūjetvā Sotthuno ti<sup>3</sup>.  
Idam vā<sup>4</sup>*

*Battimsalakkhanaḍharassa<sup>5</sup> vijitavijayassa lokanāthassa  
satasaḥassa<sup>6</sup> kappe mudito thūpaṃ apūjesi<sup>7</sup>. Yaṃ mayā  
pasitaṃ<sup>8</sup> puññaṃ tena ca puññaena devasobhagaṃ rajjāni  
ca<sup>9</sup> kāritāni unāgantūna vinipātaṃ. Yaṃ cakkhuṃ<sup>10</sup> adanta-  
damakassa sāsane paṇiḥitaṃ, tathā cittaṃ, taṃ me sabbam  
loddham, vimuttacittāmi<sup>11</sup> vidhūtaḥatā<sup>12</sup> ti.*

*Idam vā<sup>13</sup>*

*Sāmāpattodanamattam eva hi<sup>14</sup>  
paccekabuddhasmiṃ<sup>15</sup> ulāsi dakkhiṇaṃ  
vimuttacitto akhile anāsava  
araṇavihāriṃhi<sup>16</sup> asaṅgamūnase.  
Tasmiṃ<sup>17</sup> ca okappayī<sup>18</sup> dhammam attamaṃ  
tasmiṃ<sup>19</sup> ca dhamme paṇidhesi<sup>20</sup> mūnasaṃ:  
evaṃ vihārihi<sup>21</sup> me saṃgamo siyā  
bhava kudassu<sup>22</sup> pā ca mā apekkharū.  
Tass<sup>23</sup> eva kammaṣṣa vipākato ahaṃ  
sahassakkhattuṃ Kurusūpapajjatha  
dighāyukesu amamesu pāṇisu<sup>24</sup>  
vīsesagāmīsu<sup>25</sup> ahīnagāmīsu<sup>26</sup>.  
Tass<sup>27</sup> eva kammaṣṣa vipākato ahaṃ  
sahassakkhattuṃ tidasopapajjatha  
vicitramālāḥaraṇānulepisu  
viśiṭṭhakāyūpagato yasassisu.  
Tass<sup>28</sup> eva kammaṣṣa vipākato ahaṃ  
vimuttacitto akhile anāsava  
imehi me antimadehadhārihi<sup>29</sup>*

<sup>1</sup> timsaṃ, S.; tisaṇ, B.

<sup>2</sup> ti, B.

<sup>3</sup> om. S.

<sup>4</sup> vāsana, S.

<sup>5</sup> battisa<sup>o</sup>, B.; battiṇsa<sup>o</sup>, B.

<sup>6</sup> saḥassaṃ, B.

<sup>7</sup> pūjesi, S.

<sup>8</sup> ta, B.

<sup>9</sup> om. B.

<sup>10</sup> cakkhu, B. B.

<sup>11</sup> ti, B.

<sup>12</sup> buddhamhi, B.

<sup>13</sup> ramhi, S.

<sup>14</sup> tasmi, B. B.

<sup>15</sup> hi, S.

<sup>16</sup> paṇadhemi, S.

<sup>17</sup> rihi, B.

<sup>18</sup> kudassu, B.; Com. omits pi.

<sup>19</sup> āṇisu, S. Com.

<sup>20</sup> āṇisu, B. B.

<sup>21</sup> āṇisu, Com.

<sup>22</sup> dhāri, S.

samāgamo<sup>1</sup> āsi hitāhitāsīhi<sup>2</sup>.  
*Paccakkhaṃ khvimaṃ avaca Tathāgato [jīno]*  
*samijjhate silavato<sup>3</sup> yaḍ icchati*  
*yathā yathā me manasā<sup>4</sup> vicintitaṃ*  
*tathā samiddhaṃ, ayam antimo bhavo ti<sup>5</sup>.*

Idaṃ vā<sup>6</sup>

*Ekaṭimsamhi kappamhi jīno anejo*  
*anantadassī bhūgarū Sikkhi ti*  
*tassāpi rājā bhātā<sup>7</sup> Sikkhaṇḍi<sup>8</sup>*  
*buddhe ca dhamme ca abhipasanno.*

*Purinābute lokavināyakaṃhi<sup>9</sup>*  
*thūpaṃ s'akāsi vipulaṃ mahantaṃ*  
*samantato gārutikaṃ<sup>10</sup> mahesino*  
*devātidevassa naruttamaṃ.*

*Tasmaṃ manusso balim ābhikāri<sup>11</sup>*  
*paggayha jātisu manam pahattḥo*  
*vātena pupphaṃ patitassa ekaṃ*  
*tāhaṃ gahetvāna<sup>12</sup> tuss' ev' adāsi<sup>13</sup>.*

*So maṃ avocābhipasunnacitto<sup>14</sup>:*  
*tuyham<sup>15</sup> eva<sup>15</sup> etaṃ<sup>16</sup> pupphaṃ dadāmi<sup>17</sup>*  
*tāhaṃ gahetvā abhiropayesi<sup>18</sup>*  
*punappunaṃ buddham anussaranto.*

*Ajja timsaṃ<sup>19</sup> tato kappā<sup>20</sup> nābhijānāmi duggatiṃ<sup>21</sup>*  
*vinipitāṇ ca na gacchāmi, thūpapujāy' <sup>22</sup> idaṃ phalaṃ ti.*

Idaṃ vā<sup>6</sup>

*Kapilaṃ nāma nagaraṃ suvibhattaṃ mahāpathaṃ*  
*ākappaṃ iddhaṃ phitāṇ<sup>23</sup> ca Brahmaḍattassa rājino.*

*Kummāsaṃ<sup>24</sup> vikkiṇiṃ<sup>25</sup> tattha Pañcālānaṃ puruttame*

<sup>1</sup> \*gate, S.

<sup>2</sup> \*bhi, B.

<sup>3</sup> silāto, B.

<sup>4</sup> mā<sup>o</sup>, S.

<sup>5</sup> om. S.

<sup>6</sup> vāsana, S.

<sup>7</sup> bhāhā, B.

<sup>8</sup> Sikkhiṇ ti, B.; Sikkhi ti, B.

<sup>9</sup> \*kam pi, B.

<sup>10</sup> \*takaṃ, S.

<sup>11</sup> \*ri, S.; \*hari, Com.

<sup>12</sup> \*tvā, B.

<sup>13</sup> \*siṃ, B.

<sup>14</sup> avocāti<sup>o</sup>, B., S.

<sup>15</sup> tuyh' eva, B., S.

<sup>16</sup> ekaṃ, S.

<sup>17</sup> dadāsi, B.; adāsi, S.

<sup>18</sup> \*siṃ, B.

<sup>19</sup> timsa, B.; tisan, B.

<sup>20</sup> kappe, B.

<sup>21</sup> \*ti, B.; om. B.

<sup>22</sup> \*pājā, S.

<sup>23</sup> pitaṇ, S.

<sup>24</sup> kumāsaṃ, B. B.

<sup>25</sup> vikini, B.; vikini, S.

so 'haṃ addassi<sup>1</sup> sambuddhaṃ uparittāṃ yasassinaṃ.  
 Hattho cittaṃ pasādetvā nimantesi naruttamaṃ  
 Arittāṃ dhuvaḥattena yaṃ me gehasmiṃ<sup>2</sup> vijjatha.  
 Tato ca kattiko<sup>3</sup> puṇṇo pūṇamāsi upaṭṭhita  
 navaṃ dussagugaṃ gayha Arittassopanāmayi<sup>4</sup>.  
 Pusannacittaṃ natvāna paṭigāhi naruttamo  
 anukampako<sup>5</sup> kārūṇiko taṇhānighātano<sup>6</sup> muni.  
 Tāhaṃ kammaṃ karitevāna kalyāṇaṃ buddhavaṇṇitaṃ  
 deve c' eva manusse ca sandhātvetvā<sup>7</sup> tato cuto  
 Bārānasiyaṃ nigare seṭṭhissa ekaputtako  
 adḍhe kulasmiṃ uppajji<sup>8</sup> pāṇehi ca piyadaro.  
 Tato ca vinnutaṃ patto decaputtana codito  
 pāsāda oruhitevāna sambuddhaṃ upasaṅkhami<sup>9</sup>.  
 So me dhammaṃ adesayi anukampāya Gotamo  
 dukkhaṃ dukkhasamuppādaṃ dukkhasa ca atikkamaṃ<sup>10</sup>  
 Ariyaṃ 'tthaṅgikaṃ<sup>11</sup> maggaṃ dukkhūpasamagāmināṃ  
 cattāri ariyasaccāni munidhammaṃ adesayi.  
 Tassāhaṃ vacanaṃ sutvā viharim<sup>12</sup> sāsane rato  
 samathaṃ paṭivijjhāhaṃ rattimdivaṃ<sup>13</sup> atandito<sup>14</sup>  
 Ajjhuttaṃ ca bahiddhā ca ye me vijjimsu āsavā  
 sabbe āsuṃ samacchinnā na ca uppajjare<sup>15</sup> puna.  
 Poriyantakataṃ dukkhaṃ carimo yaṃ samussayo  
 jātimaṇasaṃsāro n'atthi dāni punabbhavo ti.  
 Idaṃ vāsanābhāgiyaṃ suttaṃ.

4. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?  
 Uddhaṃ adho<sup>16</sup> sabbadhi vippamutto<sup>17</sup>  
 ayam<sup>18</sup> ahasmā<sup>19</sup> ti anānupassī  
 evaṃ vimutto udatāri<sup>20</sup> oghaṃ  
 atinṇapubbaṃ apunabbhavāya ti (Cf. p. 63).  
 Idaṃ nibbedhabhāgiyaṃ suttaṃ.

<sup>1</sup> addasim, B.; addasasi, B.      <sup>2</sup> smi, B. B.  
<sup>3</sup> 'kā, B., S.      <sup>4</sup> 'yim, B.      <sup>5</sup> 'pam, S.  
<sup>6</sup> 'nigghātano, B., S.      <sup>7</sup> 'vetvā, S.  
<sup>8</sup> upapajji, S.      <sup>9</sup> 'mim, S.      <sup>10</sup> 'kkamanas, B.  
<sup>11</sup> ariyaṃ ca attha°, B.; ariyā ca attha°, S.  
<sup>12</sup> 'ri, B.; vihāsi, S.      <sup>13</sup> rattidi°, B.  
<sup>14</sup> ahanṭito, B.      <sup>15</sup> upa°, B. B.      <sup>16</sup> B., adds ca.  
<sup>17</sup> vimutto, B.      <sup>18</sup> ayahasmī, S.  
<sup>19</sup> 'tari, B.; udadāti, B.



Silavato Ānanda na cetanā karaṇīyā 'kinti me avippaṭṭisāro jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ silavato avippaṭṭisāro jāyeyya.

Avippaṭṭisārino<sup>1</sup> Ānanda na cetanā karaṇīyā 'kinti me pāmojjaṃ<sup>2</sup> jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ avippaṭṭisārino pāmojjaṃ<sup>3</sup> jāyeyya.

Pamuditena Ānanda na cetanā karaṇīyā 'kinti me pīti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ pamuditassa pīti jāyeyya.

Pitimanassa Ānanda na cetanā karaṇīyā 'kinti me kāyo passambheyyā' ti. Dhammatā esā Ānanda, yaṃ pītimanassa kāyo passambheyya.

Passaddhakāyassa Ānanda na cetanā karaṇīyā 'kintāhaṃ<sup>4</sup> sukhaṃ vediyeyyaṃ' ti. Dhammatā esā Ānanda, yaṃ passaddhakāyo sukhaṃ vediyeyya.

Sukhino Ānanda na cetanā karaṇīyā 'kinti me samādhi jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ sukhino samādhi jāyeyya.

Samāhitassa Ānanda na cetanā karaṇīyā 'kintāhaṃ<sup>5</sup> yathābhūtaṃ pajāneyyaṃ' ti. Dhammatā esā Ānanda, yaṃ samāhito yathābhūtaṃ pajāneyya.

Yathābhūtaṃ pajānatā Ānanda na cetanā karaṇīyā 'kinti me nibbidā jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ yathābhūtaṃ pajānanto nibbindeyya<sup>6</sup>.

Nibbindantena Ānanda na cetanā karaṇīyā 'kinti me virāgo jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ nibbindanto virajjeyya.

Virajjantena Ānanda na cetanā karaṇīyā 'kinti me vimutti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ virajjanto vimutteyya.

Vimuttena Ānanda na cetanā karaṇīyā 'kinti me vimutti-nāṇadassanaṃ uppaṭṭheyyā' ti. Dhammatā esā Ānanda, yaṃ vimuttassa vimutti-nāṇadassanaṃ uppaṭṭheyyā<sup>7</sup> ti (Cf. A. V, p. 2 sq.; 312 sq.).

Idaṃ ni<sup>8</sup>?

<sup>1</sup> 'nā, B.      <sup>2</sup> pāmujjam, B.

<sup>3</sup> kintāyaṃ B.; kinti 'haṃ. S.      <sup>4</sup> kintāyaṃ, B.

<sup>5</sup> nibbideyya, B.      <sup>6</sup> upaṭṭi°, B.; upapa°, B.

<sup>7</sup> B., S. in full.

*Yadā have pātubhavanti dhammā  
ātāpino jhāyato brāhmaṇassa  
ath' assa kaṅkhā vapayanti sabbā  
yato pajānāti sahetudhamman ti* (Vin. I. p. 2;  
Ud. p. 1).

Idam ni<sup>o 1</sup>

*Yadā have pātubhavanti dhammā  
ātāpino jhāyato brāhmaṇassa  
ath' assa kaṅkhā vapayanti sabbā  
yato khayam paccayānam avedī ti* (Vin. I. p. 2;  
Ud. p. 2).

Idam ni<sup>o 2</sup>

*Kiṁ nu kujjhasi mā kujjhi  
akkodho<sup>1</sup> Tissa te varaṇ  
kodhamānamakkhavinayattam<sup>2</sup> hi<sup>3</sup>  
Tissa brahmacariyaṇ vassati ti* (S. II. p. 282).

Idam ni<sup>o 3</sup>

*Kadūham Nandaṇ passeyyam ārañham<sup>6</sup> paṇṣukūlikam  
aṇṇātuṇchena yāpentam kāmesu anapekkhinan ti* (S. II. p. 281).

Idam ni<sup>o 4</sup>

*Kiṁ su jhitrā<sup>7</sup> sulham seti<sup>8</sup> kiṁ su jhitrā<sup>9</sup> na socati<sup>10</sup>  
kiss' assa<sup>11</sup> ekodhammassa vadham rocesi Gotamā ti? —  
Kodham jhitrā<sup>12</sup> sulham seti kodham jhitrā<sup>12</sup> na socati  
kodhassa visamūlassu madhuraggussa<sup>13</sup> brāhmaṇa  
vadham ariyā paṇṇanti tam<sup>14</sup> hi<sup>14</sup> jhitrā<sup>12</sup> na socati ti*  
(S. I. p. 161).

Idam ni<sup>o 5</sup>

*Kiṁ<sup>15</sup> sū<sup>15</sup> hane uppatitam<sup>16</sup> kiṁ<sup>17</sup> su jātam vinodaye  
kiṁ<sup>18</sup> c'assa<sup>18</sup> pajahe dhiro kissābhisamayō sulho? —*

<sup>1</sup> S. in full.

<sup>2</sup> nibbe, S.

<sup>3</sup> akodho, S. <sup>4</sup> vinayanattam, S.; vinayanattam, B.

<sup>5</sup> ti, B. <sup>6</sup> ar, S. <sup>7</sup> jhitrā, Com.; chitrā, B.; chetrā, B. S.

<sup>8</sup> sehi, B. <sup>9</sup> jhitrā, B.; chitrā, B.; chetrā, S.

<sup>10</sup> socanti, B. <sup>11</sup> kiṁ c'assa, B. S.

<sup>12</sup> jhitrā, B.; chitrā, B.; chetrā, S. <sup>13</sup> saggassa, S.

<sup>14</sup> samvi, S. <sup>15</sup> ki. B. B.; su, all MSS.

<sup>16</sup> uppat, B. Com.; upat, S.; upatt, B.

<sup>17</sup> ki, B. <sup>18</sup> ki ca su, B.

*Kodham haṇe uppaṭitam<sup>1</sup> rāgaṃ jātaṃ vinodaye  
arijjaṃ paṇahe<sup>2</sup> dhiro saccābhisamayo sukho ti<sup>3</sup>.*

Idaṃ ni<sup>4</sup>:

- 5 *Sattiyā viya omattho dayhamāne<sup>5</sup> va<sup>1</sup> matthake  
kāmarāgopahānāya sato bhikkhu paribbaḍe<sup>6</sup>. —  
Sattiyā viya omattho dayhamāne<sup>5</sup> va<sup>1</sup> matthake  
sakkāyaditthipahānāya sato bhikkhu paribbaḍe ti  
(S. I. p. 13; 53).*

Idaṃ ni<sup>4</sup>:

*Khayantā<sup>7</sup> nicayā sabbe patanantā samussayā<sup>8</sup>  
sabbesaṃ maraṇaṃ āgamaṃ sabbesaṃ jīvitam<sup>9</sup> addhucam<sup>9</sup>.  
Etaṃ bhayaṃ<sup>10</sup> maraṇaṃ pekkhamāno  
puññāni kayirātha<sup>11</sup> sukhāvaṇhāni<sup>12</sup>.  
Khayantā<sup>13</sup> nicayā sabbe patanantā samussayā<sup>14</sup>  
sabbesaṃ maraṇaṃ āgamaṃ sabbesaṃ jīvitam addhucam.  
Etaṃ bhayaṃ maraṇaṃ pekkhamāno  
lokāmisam paṇahe santi<sup>15</sup>-pekkho ti.*

Idaṃ ni<sup>4</sup>:

- 16 *Sukham sayanti munayo na te socanti<sup>16</sup> Māvidha<sup>17</sup>  
yesaṃ jhānarataṃ cittaṃ, paññavā susamāhito  
āraddhavarīyo pahitatto oghaṃ tarati duttaraṃ<sup>18</sup>  
virato<sup>19</sup> kāmasaṇhūya sabbasaṃyojanātito<sup>20</sup>  
nandibhava<sup>21</sup> parikkhīṇo<sup>21</sup> so gambhīre na sīdati ti (Cf.  
S. I. p. 53).*

Idaṃ ni<sup>4</sup>:

*Saddahāno arahataṃ dhammaṃ nibbānapattigā  
sussusaṃ labhate paññaṃ appamatto vicakkhaṇo.*

<sup>1</sup> uppaṭ°, B.; upat°, B., S.

<sup>2</sup> apa°, B.

<sup>3</sup> om. B.

<sup>4</sup> nibbedha, S.

<sup>5</sup> māno, B.

<sup>6</sup> oḍe ti, B.

<sup>7</sup> sabbe khayantā, B., S. (anta).

<sup>8</sup> pam°, S.; sapamussapayā, B.

<sup>9</sup> oḍa dhuvam, B.

<sup>10</sup> bhaya, B.

<sup>11</sup> kiriyaṭha, B.

<sup>12</sup> sukha°, B.

<sup>13</sup> sabbe kh°, B., S.

<sup>14</sup> pam°, B.

<sup>15</sup> santim, B.

<sup>16</sup> Madhiva, S.

<sup>17</sup> socenti, S.

<sup>18</sup> viratto, B. B.

<sup>19</sup> dukkaraṃ, B. B.

<sup>20</sup> tito, B.; sabbe s°, S.

<sup>21</sup> nandibhava°, S.; nandirāga°, B.



*Paṭirūpakāri dhuravā utthātā vindate dhanam  
saccena kittim pappoti dadam mittāni ganthati<sup>1</sup>  
asmā lokā param lokam evaṃ<sup>2</sup> pecca<sup>3</sup> na socati<sup>4</sup> ti (S. I, \**

p. 214sq.).

Idam ni<sup>5</sup>

*Sabbaganthapahīnassa vippamuttassa te<sup>6</sup> sato<sup>6</sup>  
samanassa na taṃ sādhu yad<sup>7</sup> aññam anusāsati.  
Tena kenaci vaṇṇena saṃvāso Sakka jāyati  
na taṃ aharati sappañño<sup>8</sup> manasā anukampitum.  
Manasā ce pasannena yad<sup>7</sup> aññam anusāsati  
na<sup>9</sup> tena hoti saṃyutto yānukampā<sup>10</sup> anuddaya<sup>11</sup> ti  
(S. I, p. 206).*

Idam ni<sup>12</sup>

*Rāgo ca doso ca kuto nidānā  
arati rati lomahamso kutojā  
kuto samutthāya<sup>13</sup> manovitakkā  
kumārakā dhaṅkam iv<sup>14</sup> ossajanti? —  
Rāgo ca doso ca ito nidānā<sup>15</sup>  
arati rati lomahamso itojā  
ito samutthāya manovitakkā  
kumārakā dhaṅkam iv<sup>14</sup> ossajanti.  
Snehojā<sup>16</sup> attasambhūtā<sup>17</sup>  
nigrodhasseva khandhajā  
puṭhū<sup>18</sup> visattā<sup>19</sup> kāmesu  
māluvā va vitatā vane.*

*Ye naṃ pajānanti ito<sup>20</sup> nidānaṃ  
te naṃ vinodenti suṇohi yakkha  
te<sup>21</sup> duttaraṃ ogham imaṃ taranti  
atinnapubbaṃ apunabbhavāyā ti (S. I, p. 207sq.).*

Idam ni<sup>22</sup>

<sup>1</sup> gandh°, B. Com.; bandh°, B.

<sup>2</sup> sa ve, S.; evaṃ (=) sa ve, Com. <sup>3</sup> pacca, B.

<sup>4</sup> ti (without ti), B. <sup>5</sup> nibbedha, S.

<sup>6</sup> desato, S. <sup>7</sup> yam, B. <sup>8</sup> samp°, B.; sapa°, S.

<sup>9</sup> after tena, B. <sup>10</sup> °pi, B.

<sup>11</sup> nibbe, B.; nibbedha, S. <sup>12</sup> °tthānaya, S.

<sup>13</sup> °nam, S. <sup>14</sup> senaha°, B. <sup>15</sup> attha°, B. B.

<sup>16</sup> puṭhu, B. S. <sup>17</sup> visatthā, B. B.

<sup>18</sup> yato, S. <sup>19</sup> ta, B., S.

*Dukkaraṃ Bhagavā sudukkaraṃ Bhagavā ti.*

*Dukkaraṃ vā pi karonti (Kāmadā ti Bhagavā) sekha<sup>1</sup> sī-*  
*lasamāhitā<sup>2</sup> tthitattā<sup>3</sup>*

*anāgāriyupetassa<sup>4</sup> tuṭṭhi hoti sukhāvahā ti.*

*Dullabhaṃ Bhagavā yad idaṃ tuṭṭhi ti.*

*Dullabhaṃ vā pi labhanti (Kāmadā ti Bhagavā) cittavū-*  
*pasame ratā*

*yesaṃ<sup>5</sup> divā ca ratto ca bhāvanāya rato mano ti.*

*Dussamādaham<sup>6</sup> Bhagavā yad idaṃ cittaṃ ti.*

*Dussamādaham<sup>7</sup> vā pi samādahanti<sup>8</sup> (Kāmadā ti Bhagavā)*  
*indriyūpasame ratā*

*te chetvā maccuno jālaṃ ariyā gacchanti Kāmadā ti.*

*Duggaṃ Bhagavā visama maggo ti.*

*Duggaṃ visama vā pi ariyā gacchanti Kāmadā*

*anariyā visame magge papatanti avamsirā*

*ariyānaṃ so samo maggo ariyā hi visame samā ti (S. I, p. 48).*

*Idaṃ ni<sup>9</sup>?*

*Idaṃ hitaṃ Jetavanaṃ isisamghanisevitaṃ*

*āvutthaṃ<sup>10</sup> dhammarājena pītisañjananāṃ mama.*

*Kammaṃ vijjā ca dhammo<sup>11</sup> ca sīlaṃ jīvitam uttamaṃ*  
*etena maccā<sup>12</sup> sujjhanti na gottena dhanena vā.*

*Tasmā hi paṇḍito poso sampassaṃ atthaṃ attano*

*yoniso vicine dhammaṃ evaṃ tuttha visujjhati.*

*Sāriputto<sup>13</sup> va paññāya sīlena<sup>14</sup> upasāmena ca*

*yo pi pāraṅgato<sup>15</sup> bhikkhu etāvo<sup>16</sup> paramo siyā ti (S. I,*

*p. 33 sq.; 55; cf. II, p. 277).*

*Idaṃ ni<sup>17</sup>?*

*Atitaṃ nānvāgameyya<sup>18</sup> na paṭikañkhe<sup>19</sup> anāgataṃ*

*yad atitaṃ pahīnaṃ taṃ<sup>20</sup> appattaṃ ca anāgataṃ.*

<sup>1</sup> sekha°, B.

<sup>2</sup> tthitattā, S.

<sup>3</sup> ana°, B., S.

<sup>4</sup> ca sam, S.

<sup>5</sup> dussamādarahaṃ, B.

<sup>6</sup> samārahanti, B.

<sup>7</sup> nibbedha, S.

<sup>8</sup> āvutthaṃ, B.

<sup>9</sup> avutthaṃ tam, S.

<sup>10</sup> dhammā, B.

<sup>11</sup> mavā, S.

<sup>12</sup> sīle, B.

<sup>13</sup> pārag°, B.

<sup>14</sup> ettāva, B.

<sup>15</sup> na anvā°, B.; nānvā°, S.

<sup>16</sup> ppaṭi°, B.

<sup>17</sup> ti, S.

*Paccuppannañ ca yo<sup>1</sup> dhammaṃ tattha tattha vipassati  
asamhiraṃ<sup>2</sup> asamkappaṃ taṃ vidvā-m-anubrūhaye.*

*Ajj<sup>3</sup> eva kiecam<sup>4</sup> ātappaṃ<sup>5</sup>, ko jaññū maraṇaṃ suve?  
na hi no saṃkar'<sup>6</sup> aṇṭena mahāsenena maccunā.* \*

*Evaṃ vihāri ātāpi aḥorattam atanditaṃ  
taṃ ve bhadd'ekaratto<sup>6</sup> ti santo ācikkhate muni ti.*

*Idaṃ ni<sup>7</sup>*

*Cattār' imāni bhikkhave sacchikātabbāni. Katamāni  
cattāri?*

*Atthi bhikkhave dhammā cakkhunā paññāya ca sacchi-  
kātabbā. Atthi dhammā satiyā paññāya ca sacchikātabbā.  
Atthi dhammā kāyena paññāya ca sacchikātabbā. Atthi  
dhammā paññāya veditabbā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā cakkhunā paññāya ca  
sacchikātabbā?*

*Dibbacakkhu<sup>8</sup> suvisuddhaṃ atikkantamānusakam<sup>9</sup> cakkhu-  
nā paññāya ca sacchikātabbāṃ.*

*Katame ca bhikkhave dhammā satiyā paññāya ca sacchi-  
kātabbā?*

*Pubbenivāsānussati satiyā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā kāyena paññāya ca sacchi-  
kātabbā?*

*Iddhividhā nirodho kāyena paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā paññāya<sup>10</sup> veditabbā  
paññāya ca sacchikātabbā?*

*Asavānaṃ khaye nānaṃ paññāya<sup>10</sup> veditabbāṃ paññāya  
ca sacchikātabbā ti (Cf. A. II, p. 182 sq.).*

*Idaṃ nibbedhabbhāgiyaṃ suttaṃ.*

*5. Tattha katamaṃ asekhabbhāgiyaṃ suttaṃ?*

*Yassa selūpamaṃ cittaṃ ṭhitaṃ<sup>11</sup> nānupakampati  
viruttaṃ rajanīyesu kopaneyye<sup>12</sup> na kuppati  
yass' evaṃ bhāvitaṃ cittaṃ kuto naṃ dukkham essati ti*

*(Ud. p. 41).*

<sup>1</sup> yam, B.

<sup>2</sup> 'hiraṃ, S.

<sup>3</sup> kiecam, B.

<sup>4</sup> kātabbāṃ, B.

<sup>5</sup> saṃgar', S.

<sup>6</sup> 'rato, B.

<sup>7</sup> B., S. in full.

<sup>8</sup> 'cakkhum, S.

<sup>9</sup> 'nussakam, B.

<sup>10</sup> B., adds ca.

<sup>11</sup> 'tā, B.

<sup>12</sup> 'niye, B.



Idaṃ asekhabbhāgiyaṃ suttaṃ.

Āyasmalo ca<sup>1</sup> Sāriputtassa cārīkā dasamaṃ veyyākara-  
ṇaṃ kātābbaṃ ti.

Idaṃ asekhabbhāgiyaṃ suttaṃ.

Yo brāhmaṇo bāhitapāpadhammo

nīhuhumko<sup>2</sup> nikkasāvo yatatto<sup>3</sup>

vedantaḡ vusitabrahmacariyo<sup>4</sup>

dhammena so brāhmaṇo<sup>5</sup> brahmuvaḡaṃ<sup>6</sup> vadeyya

yass' ussaddā n'atthi kuhinci<sup>7</sup> loke ti (Vin. I, p. 3; Ud.  
p. 3).

Idaṃ a<sup>8</sup>

Bāhiteva pāpake dhamme ye caranti sadā satā

khīṇā<sup>9</sup> saṃyojanaṃ buddhā te ve lokasman<sup>10</sup> brāhmaṇā ti  
(Ud. p. 4).

Idaṃ a<sup>11</sup>

Yattha āpo ca paṭhavi<sup>12</sup> tejo vāyo na gādhati (S. I,  
p. 15; cf. D. I, p. 223).

Na tattha sukkā jotanti ādicco na ppakāsati<sup>13</sup>

na tattha candimā bhāti<sup>14</sup> tamo tattha na vijjati.

Yadā ca attanā vedī muni monena brahmaṇo

atha rūpā arūpā ca sukhadukkhaṃ pamuccati ti.

Idaṃ a<sup>15</sup>

Yadā vakesu dhammesu pāragū hoti brāhmaṇo

atha etaṃ piṣācaṃ ca pakkulaṃ<sup>16</sup> cātivattati ti (Ud. p. 5).

Idaṃ a<sup>17</sup>

Nābhinandati āyantiṃ<sup>18</sup> pakkamantiṃ<sup>19</sup> na socati

saṅgā Saṅgamaṇiṃ<sup>20</sup> muttaṃ<sup>21</sup> tam ahaṃ brūmi brāhma-  
ṇaṃ ti (Ud. p. 6).

Idaṃ a<sup>22</sup>

<sup>1</sup> om. B.

<sup>2</sup> nīhuhumko, B. S.

<sup>3</sup> yatatto, B.

<sup>4</sup> vā°, B. S.

<sup>5</sup> B. S. add ca.

<sup>6</sup> brahmaṇa°, B.

<sup>7</sup> kuhinci, B.; kuhim ca, S.; kucici, B.

<sup>8</sup> asekhabbhāgiyaṃ, S.

<sup>9</sup> °na, B.

<sup>10</sup> °smi, B. B.

<sup>11</sup> S. in full.

<sup>12</sup> pak°, B.

<sup>13</sup> bhāsati, B.

<sup>14</sup> asekhā, S.

<sup>15</sup> vakkalam, S.

<sup>16</sup> °ti, B. S.

<sup>17</sup> °ti, all MSS.

<sup>18</sup> °jim uttamam, B.

*Na udakena suci<sup>1</sup> hoti bahvettha<sup>2</sup> nhāyati jāno  
yamhi saccaṃ ca dhammo ca so suci so ca brāhmaṇo ti* (Ud. p. 6).

Idam a<sup>o</sup> 3

*Yadā have pāṭidhavanti dhammā  
ābūpino jhāyato brāhmaṇassa  
vidhūpayam tiṭṭhati Mārasenaṃ  
suriyo va obhāsayaṃ antalikkhaṃ ti* (Vin. I, p. 2;  
Ud. p. 2).

Idam a<sup>o</sup> 3

*Santiṇḍriyaṃ passatha iriyamānaṃ  
tevijjapattaṃ upahānadhammaṃ,  
sabbāni yogāni upātivatto  
akiñcano iriyati paṃsukūliko.  
Taṃ devatā sambhulā ulāra  
brahmanimānaṃ upasūḍḍhamitvā  
ājāniyaṃ<sup>4</sup> jātibalanisedhaṃ<sup>5</sup>  
n-idha<sup>6</sup> namassanti pasannacittā: —  
Namo te purisājānāna nāmo te purisuttama  
yassa tenābhijjānāna kiṃ<sup>7</sup> tvam<sup>8</sup> nissāya jhāyasi<sup>9</sup> ti<sup>10</sup>.*

Idam a<sup>o</sup> 3

*Sahāyā vat<sup>1</sup> ime bhikkhū cīrarattaṃ<sup>11</sup> sametikā  
sameti nesam saddhammo dhammo buddhappavedite<sup>12</sup>.  
Suvinitā Kappinena dhamme ariyappavedite<sup>13</sup>  
dhārenti antimaṃ dehaṃ jetvā Māraṃ sarāhaṇaṃ ti*  
(S. II, p. 285).

Idam a<sup>o</sup> 3

*Na yidaṃ sithūlaṃ ārabha na yidaṃ appena thāmasā  
nibbānaṃ adhigantaṃ<sup>14</sup> sabbaganthappamocanaṃ<sup>15</sup>.*

<sup>1</sup> sucino, S.      <sup>2</sup> bahvettha, S.; pahettha, B.

<sup>3</sup> asekha, S.      <sup>4</sup> °niyaṃ, S.

<sup>5</sup> °balaṃ ni°, S.; °phala°, B.; °phalaṃ nisedha, B.

<sup>6</sup> nilaṃ, S.      <sup>7</sup> ki, B.; B, has kimhi for kiṃ tvam.

<sup>8</sup> ti, S.      <sup>9</sup> °ti, B.

<sup>10</sup> For the last two verses, see S. III, p. 91; A. V, p. 325 sq.;  
Thag. v. 1084; 1179 ab.

<sup>11</sup> cira°, B., S.      <sup>12</sup> °buddhapa°, B.,

<sup>13</sup> ariyapa°, B.

<sup>14</sup> avag°, B.,      <sup>15</sup> °gandhapa°, B.

*Ayaṇ ca daharo bhikkhu ayaṃ uttamaporiso  
dhāreti antimaṃ dehaṃ jetvā Māraṃ sarāhanan ti*  
(S. II, p. 278).

Idaṃ a<sup>1</sup>

*Dubbaṃṇako lūkhacīvaro Mogharājā sadā sato  
khīṇāsavo visaṃyutto katakicco anāsavo  
tevijjo iddhipatto ca cetopariyāyakovido<sup>2</sup> (cf. S. I, p. 146)  
dhāreti antimaṃ dehaṃ jetvā Māraṃ sarāhanan ti.*

Idaṃ a<sup>3</sup>

*Tathāgato bhikkhave araham sammāsambuddho rūpassa  
nibbidā virāgā nirodhā anuppādā<sup>4</sup> vimutto sammāsambuddho  
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto rūpassa  
nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti  
vuccati. Tathāgato bhikkhave araham sammāsambuddho  
vedanāya . . .<sup>4</sup> saññāya . . . saṃkhārānaṃ . . . viññāṇassa  
nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho  
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .<sup>5</sup> viññā-  
ṇassa nibbidā virāgā nirodhā anuppādā vimutto paññāvi-  
mutto ti vuccati. Tatra bhikkhave ko viseso ko adhippā-  
yoso kiṃ nānākaranaṃ Tathāgatassa arahato sammāsam-  
buddhassa paññāvimuttena bhikkhunā ti?*

*Bhagavaṃmūlakā no bhante dhammā . . .<sup>6</sup>*

*Tathāgato bhikkhave araham sammāsambuddho anuppan-  
nassa maggassa uppādetā asaṅjātassa maggassa saṅjanetā  
anakkhātassa maggassa akkhātā maggaññā maggavidū  
maggakovido. Maggānugā ca bhikkhave etarahi sāvakā  
viharanti pacchāsamannāgatā.*

*Ayaṃ kho bhikkhave viseso ayaṃ adhippāyoso idaṃ nā-  
nākaranaṃ Tathāgatassa arahato sammāsambuddhassa pañ-  
ñāvimuttena bhikkhunā ti* (S. III, p. 65 sq.).

Idaṃ asekhabhāgiyaṃ suttam.

6. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgi-  
yaṃ ca suttam?

<sup>1</sup> asekha, S.

<sup>2</sup> "pariya ko", B.

<sup>3</sup> anuppādā, B. throughout.

<sup>4</sup> la, B.

<sup>5</sup> pa, B.

<sup>6</sup> pe, B.



*Channam ativassati vivaṭaṃ nātivassati  
tasmā channam vivaretha, evaṃ taṃ nātivassati* ti (Ud.  
p. 56).

Channam ativassati ti saṃkilesa. Vivaṭaṃ nāti-  
vassati ti vāsanā. Tasmā channam vivaretha, evaṃ  
taṃ nātivassati ti ayam saṃkilesa ca vāsanā ca.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.  
*Cattāro* <sup>me</sup> *māhārāja puggalā santo saṃvijjamānā lo-  
kasmiṃ. Katume cattāro?*

*Tamo tamaparāyano, tamo jotiparāyano, joti tamaparā-  
yano, joti jotiparāyano* ti (A. II, p. 85).

Tattha yo ca puggalo joti tamaparāyano yo ca puggalo  
tamo tamaparāyano, ime dve puggalā saṃkilesabhāgiyā.  
Yo ca puggalo tamo jotiparāyano yo ca puggalo joti joti-  
parāyano, ime dve puggalā vāsanābhāgiyā.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.

7. Tattha katamaṃ saṃkilesabhāgiyaṃ ca nibbedhabhā-  
giyaṃ ca suttam?

*Na taṃ dalhaṃ bandhanam āhu dhīrā  
yaḍ āyasaṃ<sup>1</sup> dārujaṃ pubbaṃ ca  
sārattarattā maṇikundalesu  
puttesu dāresu ca yā apekkhā<sup>2</sup> ti* (S. I, p. 77; Dhṃ.  
v. 345; Jāt. II, p. 140).

Ayam saṃkilesa.

*Etaṃ dalhaṃ bandhanam āhu dhīrā  
chāriṇaṃ sithiḷaṃ duḥpamūṇcaṃ  
etaṃ pi chetvāna paribbajanti  
anapekkhino kāmasukhaṃ pahāyā ti* (S. I, p. 77;  
Dhṃ. v. 345; Jāt. II, p. 140).

Ayam nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

*Yā ca bhikkhave ceteti yā ca pakappeti yā ca anu-  
seti, ārammaṇaṃ etaṃ hoti viññānassa ṭhitiyā. Ārammaṇe  
sati patitṭhā<sup>3</sup> viññānassa hoti. Tasmim patitṭhite viññāne*

<sup>1</sup> *ti* (without ti). S.      <sup>2</sup> om. S.      <sup>3</sup> B<sub>1</sub> adds ti.  
<sup>4</sup> ay<sup>o</sup>, Com.      <sup>5</sup> apekkhā, B<sub>1</sub>.      <sup>6</sup> om. B<sub>1</sub>.  
<sup>7</sup> B<sub>1</sub> inserts tassa.

virūḷhe āyati punabbhavābhiniḃbatti hoti. Āyati punabbhavābhiniḃbattiya<sup>1</sup> sati āyati jātijarāmarāṇasokaparideradukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce<sup>2</sup> pakappeti alha ce anuseti<sup>3</sup>, ārammaṇam etaṃ hoti viññāṇassa t̃hitiyā. Ārammaṇe sati patit̃thā<sup>4</sup> viññāṇassa hoti. Tasmim̃ patit̃thite viññāṇe virūḷhe āyati punabbhavābhiniḃbatti hoti. Āyati punabbhavābhiniḃbattiya<sup>5</sup> sati āyati jātijarāmarāṇasokaparideradukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti ti (S. II, p. 65).

Ayaṃ saṃkilesa.

Yato ca bhikkhave no ca<sup>1</sup> ceteti no ca<sup>2</sup> kappeti no ca anuseti, ārammaṇam etaṃ na hoti viññāṇassa t̃hitiyā. Ārammaṇe asati patit̃thā<sup>3</sup> viññāṇassa na hoti. Tasmim̃<sup>4</sup> apatit̃thite viññāṇe avirūḷhe āyati punabbhavābhiniḃbatti na<sup>5</sup> hoti. Āyati punabbhavābhiniḃbattiya<sup>6</sup> asati āyati jātijarāmarāṇasokaparideradukkhadomanassūpāyāsā nirujjhan-  
ti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti ti (S. II, p. 65 sq.).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

8. Tattha katamaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam?

Samuddo samuddo ti kho bhikkhave assutavā puttujjano bhāsati. N'eso bhikkhave ariyassa vinaye samuddo, mahā<sup>8</sup> eso bhikkhave udakarāsi mahā udakamayo. Cakkhuṃ<sup>9</sup> bhikkhave parisassa samuddo, tassa rūpamayo vego ti<sup>10</sup> (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ rūpamayaṃ vegaṃ sahati, ayaṃ vuccati bhikkhave atāri cakkhu samuddaṃ sa-ūmim̃<sup>11</sup> sāvaṭṭaṃ sagahaṃ<sup>12</sup>

<sup>1</sup> ca, S.      <sup>2</sup> seti, S.

<sup>3</sup> all MSS. insert tassa.      <sup>4</sup> om. B., S.

<sup>5</sup> ce, B.,      <sup>6</sup> tad, B., S.      <sup>7</sup> om. S.

<sup>8</sup> hoti, S.      <sup>9</sup> cakkhu, B., S.      <sup>10</sup> om. B.

<sup>11</sup> omi, B., S.      <sup>12</sup> saṃgahaṃ, B.

sarakkhasaṃ<sup>1</sup> tiṇṇo pāraṅgato<sup>2</sup> thale tiṭṭhati brāhmaṇo ti (S. IV, p. 157).

Ayaṃ asekho.

Sotaṃ bhikkhava | pe<sup>3</sup> | ghānaṃ ... jīva ... kāya ...<sup>4</sup>  
mano bhikkhava purisassa samuddo, tassa dhammamayo  
vego ti (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ dhammamayaṃ vegaṃ sahati, ayaṃ vuccati  
bhikkhava atāri mano samuddaṃ sa-ūmiṃ<sup>5</sup> sāvaṭṭaṃ saga-  
haṃ<sup>6</sup> sarakkhasaṃ tiṇṇo pāraṅgato<sup>2</sup> thale tiṭṭhati brāhmaṇo  
ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ avoca Bhagavā, idaṃ vatvāna<sup>7</sup> Sugato athāparaṃ  
etaḍ avoca Satthā: —

Yo imaṃ samuddaṃ sagahaṃ sarakkhasaṃ  
sa-ūmiṃ<sup>5</sup> bhayaṃ duttaraṃ<sup>8</sup> accatāri  
saredantaṃ vusitabrahmacariyo<sup>9</sup>  
lokantaṃ pāraṅgato<sup>2</sup> ti vuccati ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ saṃkilesabbhāgiyaṃ ca asekhabbhāgiyaṃ ca suttam.

Cha yime<sup>10</sup> bhikkhava baḷisa lokasmiṃ anayāya eattānaṃ  
byāpādāya<sup>11</sup> paṇṇuṃ. Katame cha?

Santi bhikkhava cakkhaviññeyyā rūpā itthā kantā manāpā  
piyarūpā kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhi-  
nandati abhivadati ajjhosa<sup>12</sup> tiṭṭhati, ayaṃ vuccati bhik-  
khava bhikkhu gilabhaṃ Mārassa anayaṃ āpanno byasanaṃ  
āpanno yathākāmaṃ karaṇiyo pāpimato.

Santi bhikkhava sotaviññeyyā saddā | pe<sup>14</sup> | ghānaviññeyyā  
gandhā ... jīvāviññeyyā rasā ... kāyaviññeyyā phoṭṭhabbā  
... manoviññeyyā dhammā itthā kantā manāpā piyarūpā  
kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhinandati abhi-

<sup>1</sup> °sa, B.

<sup>2</sup> pārag°, S.

<sup>3</sup> pa, B. B.

<sup>4</sup> pe, S.

<sup>5</sup> °mi, S.

<sup>6</sup> °gehaṃ, B.

<sup>7</sup> °mi, B.; ummi, S.

<sup>8</sup> vatvā, B.

<sup>9</sup> vū°, S.

<sup>10</sup> dukkaraṃ, B.

<sup>11</sup> ime, S.

<sup>12</sup> °dhāya, B.

<sup>13</sup> ajjhosa, S.

<sup>14</sup> pa, B. B.; om, S.



*vaḍaṭi aṇṇosāya tiṭṭhaṭi, ayaṇ vuccaṭi bhikkhave bhikkhu gūlaḇaṇiso Mārassa anayaṇ āpanno byasaṇaṇ āpanno yaṭhākāmaṇ karaṇiyo pāpimato ti* (Cf. S. IV, p. 159).

Ayaṇ saṇkilesa.

*Santi ca' bhikkhave caḇkhuviṇṇeyyā rūpā iṭṭhā kaṇṭā maṇāpā piyaṇrūpā kāmaṇpasamṇhitā raṇaṇiṇyā. Taṇ ce bhikkhu nābhinaḇdaṭi nābhivaḇdaṭi na' aṇṇosāya' tiṭṭhaṭi, ayaṇ vuccaṭi bhikkhave bhikkhu na gūlaḇaṇiso Mārassa abheḇi ḇaṇisaṇ paṇibheḇi ḇaṇisaṇ na anayaṇ āpanno na byasaṇaṇ āpanno na yaṭhākāmaṇ karaṇiyo pāpimato'.*

*Santi ca bhikkhave sotaviṇṇeyyā saddā | pe' | ghāna-jivhākāya-maṇoviṇṇeyyā dhammā iṭṭhā kaṇṭā maṇāpā piyaṇrūpā kāmaṇpasamṇhitā raṇaṇiṇyā. Taṇ ce bhikkhu nābhinaḇdaṭi nābhivaḇdaṭi na' aṇṇosāya tiṭṭhaṭi, ayaṇ vuccaṭi bhikkhave bhikkhu na gūlaḇaṇiso Mārassa abheḇi ḇaṇisaṇ paṇibheḇi ḇaṇisaṇ na anayaṇ āpanno na byasaṇaṇ āpanno na yaṭhākāmaṇ karaṇiyo pāpimato ti* (S. IV, p. 159).

Ayaṇ aseḇho.

Idaṇ saṇkilesabhāgiyaṇ ca aseḇhabhāgiyaṇ ca suttam.

9. Tattha kaṭamaṇ<sup>6</sup> saṇkilesabhāgiyaṇ ca nibbeḇhabhāgiyaṇ ca aseḇhabhāgiyaṇ ca suttam?

\* *Ayaṇ loko saṇṭāpaṇāto phassaṇpareto<sup>7</sup> roḇaṇ<sup>8</sup> vaḇaṭi attaṇo yena yena hi maṇṇanti<sup>9</sup>, tato taṇ hoṭi aṇṇaṭhā.*

*Aṇṇaṭhābhāvi<sup>10</sup> bhavaṇsaṭto<sup>11</sup> loko bhavaṇ<sup>12</sup> evābhinaḇdaṭi yaḇ abhinaḇdaṭi taṇ bhayaṇ, yaṇṇa bhāyaṭi taṇ dukḇhaṇ ti*  
(Ud. p. 32 sq.).

Ayaṇ saṇkilesa.

*Bhavaṇpaṇāṇāya<sup>13</sup> kḇo paṇ' idaṇ brahmaḇariṇ ṇṇa vassaṭi ti*  
(Ud. p. 33).

Ayaṇ nibbeḇho.

<sup>1</sup> S. adds kḇo.      <sup>2</sup> anajjh°, S.

<sup>3</sup> S. adds ti.      <sup>4</sup> pa, B.

<sup>5</sup> om. B.; n', S.      <sup>6</sup> om. S.

<sup>7</sup> 'parato, B.; all MSS., save Com., have passa°

<sup>8</sup> bhedaṇ, S.; roḇaṇ, Com.      <sup>9</sup> maṇṇati, B.

<sup>10</sup> bhavi, B.      <sup>11</sup> ayaṇ bh°, B. Com.

<sup>12</sup> bhavarāḇaṇ, B.      <sup>13</sup> bhavi°, B.; bhavarijjakāhāya, S.

*Ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vippanokkham āhaṃsu, sabbe te avippamuttā bhavasmā<sup>1</sup> ti vadāmi. Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavana<sup>2</sup> bhavassa nissarayaṃ āhaṃsu, sabbe te anissaṭṭā bhavasmā<sup>3</sup> ti vadāmi. Upadhiṃ hi paṭicca dukkham idaṃ sambhoti ti (Ud. p. 33).*

Ayaṃ saṃkilesa.

*Sabbupādānaḍḍhaya<sup>4</sup> n'atthi dukkhassa sambhavo ti*  
(Ud. p. 33).

Ayaṃ nibbedho.

*Lokaṃ imaṃ passa puthu avijjāya paretāṃ bhūtaṃ bhū-<sup>5</sup> tarutaṃ bhavā<sup>6</sup> aparimuttaṃ. Ye hi keci bhavā<sup>7</sup> sabbadhi sabbatthātōya, sabbe te bhavā aniccā dukkhā vipariṇāma-dhammā ti (Ud. p. 33).*

Ayaṃ saṃkilesa.

*Ecāṃ etaṃ yathābhūtaṃ sammappaññāya<sup>8</sup> passato bhavataṇhā pahīyati<sup>9</sup> vibhavaṃ nābhinaṇdati.*

*Sabbaso taṇhāsaṃkhaya<sup>10</sup> asesavirāgauirodho nibbānaṃ ti*  
(Ud. p. 33).

Ayaṃ nibbedho.

*Tassa nibbutassa bhikkhuno anuppādā punabbhavo na<sup>11</sup> hoti. Abhibhūto Māro vijito saṃgāmo upaccaya<sup>12</sup> sabbabharāṇi tadi ti (Ud. p. 33).*

Ayaṃ asekho.

*Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekha-bhāgiyaṃ ca suttāṃ.*

*Cattāro 'me bhikkhave puggalā. Katame cattāro?*

*Anusotagāmi, paṭisotagāmi<sup>13</sup>, thitatto, tiṇṇo pārahato thale tiṭṭhati brāhmaṇo ti (A. II. p. 5).*

*Tattha yo 'yaṃ puggalo anusotagāmi, ayaṃ puggalo saṃkilesabhāgiyo. Tattha yo 'yaṃ<sup>14</sup> puggalo paṭisotagāmi yo ca<sup>15</sup> thitatto<sup>16</sup>, ime dve puggalā nibbedhabhāgiyā.*

<sup>1</sup> bhavamhā, B.; bhavassamā, S.

<sup>2</sup> vibhavana, S. <sup>3</sup> bhavamhā, B.

<sup>4</sup> bhagavā, B. <sup>5</sup> dhamma<sup>17</sup>, B.

<sup>6</sup> pabhinā, B. <sup>7</sup> taṇhākhayo, B.

<sup>8</sup> om. S. <sup>9</sup> ca, B. <sup>10</sup> om. B.

<sup>11</sup> tattho, B. S.

Tattha yo 'yaṃ puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo, ayaṃ asekho'.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

10. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam?

\* *Chalābhijātiyo.*

*Atthi puggalo kaṇho kaṇhābhijātiko kaṇhaṃ dhammaṃ<sup>1</sup> abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ<sup>2</sup> niṭṭhaṃ<sup>3</sup> nibbānaṃ ārādheti. Atthi puggalo sukko sukkābhijātiko kaṇhaṃ dhammaṃ abhijāyati. Atthi puggalo sukko sukkābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ<sup>4</sup> niṭṭhaṃ<sup>5</sup> nibbānaṃ ārādheti (Cf. A. III. p. 384sq.).*

Tattha yo ca puggalo kaṇho kaṇhābhijātiko kaṇhaṃ dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko kaṇhaṃ dhammaṃ abhijāyati, ime dve puggalā saṃkilesabhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko sukkaṃ dhammaṃ abhijāyati, ime dve puggalā vāsanābhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ<sup>7</sup> niṭṭhaṃ<sup>8</sup> nibbānaṃ ārādheti yo ca puggalo sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ<sup>6</sup> niṭṭhaṃ<sup>9</sup> nibbānaṃ ārādheti, ime dve puggalā nibbedhabhāgiyā<sup>10</sup>.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

*Cattār'imāni bhikkhave kammāni. Katamāni cattārī?*

<sup>1</sup> sekho, B.

<sup>2</sup> jātaṃ, S.

<sup>3</sup> om. S.

<sup>4</sup> accanta<sup>o</sup>, B. B.; antaṃ, S.

<sup>5</sup> diṭṭhiṃ, B.

<sup>6</sup> accanta<sup>o</sup>, B. B.

<sup>7</sup> accanta<sup>o</sup>, B.

<sup>8</sup> om. B.

<sup>9</sup> diṭṭhi, B.

<sup>10</sup> S. adds ti.



*Atthi kammam kaṇham kaṇhavipākam. Atthi kammam sukkam sukkavipākam. Atthi kammam kaṇham<sup>1</sup> sukkam<sup>2</sup> kaṇhasukkvipākam. Atthi kammam akaṇham asukkam akaṇha-asukkvipākam<sup>3</sup> kammuttamam kammasetṭham kammakkhayāya<sup>4</sup> sampvattati (A. II, p. 230).*

Tattha yaṁ ca kammam kaṇham kaṇhavipākam yaṁ ca kammam kaṇham<sup>1</sup> sukkam<sup>2</sup> kaṇhasukkvipākam, ayam sampkilesa, yaṁ ca kammam sukkam sukkavipākam, ayam vāsanā, yaṁ ca kammam akaṇham asukkam akaṇha-asukkvipākam<sup>3</sup> kammuttamam kammasetṭham kammakkhayāya sampvattati, ayam nibbedho<sup>5</sup>.

Idam sampkilesabhāgiyaṁ ca vāsanābhāgiyaṁ ca nibbedhabhāgiyaṁ ca suttam.

11. Tattha katamam vāsanābhāgiyaṁ ca nibbedhabhāgiyaṁ ca suttam?

*Laddhāna mānussattam<sup>6</sup> dve kiccam akiccam eva ca sukiccaṁ<sup>7</sup> c'eva<sup>8</sup> puññāni samyojanavippahānam vā ti.*

Sukiccaṁ<sup>7</sup> c'eva<sup>8</sup> puññāni ti vāsanā. Samyojanavippahānam vā ti nibbedho.

*Puññāni karitvāna saggā saggam<sup>9</sup> vājanti katapuññā samyojanavippahānā jarāmaranā vippamuccanti<sup>10</sup> ti.*

Puññāni karitvāna saggā saggam vājanti katapuññā ti vāsanā. Samyojanavippahānā jarāmaranā vippamuccanti<sup>10</sup> ti nibbedho<sup>5</sup>.

Idam vāsanābhāgiyaṁ ca nibbedhabhāgiyaṁ ca suttam.

*Dve 'māni bhikkhave padhānāni. Katamāni dve?*

*Yo ca agārasmā anagāriyam<sup>12</sup> pabbajitesu civarapinda-pātusenāsanagilānapaccayabhesajjaparikkhāram pariccajati, yo ca agārasmā anagāriyam<sup>12</sup> pabbajitesu sabhūpadhipaṭṭi-nisaggo tanhakkhaya virūgo nirodho nibbānaṁ<sup>13</sup> ti (Cf. A. I, p. 49).*

<sup>1</sup> kaṇhasukkam, B.      <sup>2</sup> B. S. insert kammam.

<sup>3</sup> 'kkhayā, S.      <sup>4</sup> kaṇhasukkam, B.; om. B.

<sup>5</sup> B., S. add ti.      <sup>6</sup> manussattam, S.      <sup>7</sup> sa°, B., S.

<sup>8</sup> ūeva, B.

<sup>9</sup> saggā, B.      <sup>10</sup> vimuccanti, S.

<sup>11</sup> 'ti (without ti), B.; vimuccanti, S.      <sup>12</sup> vimuccanti, S.

<sup>13</sup> anā°, B.      <sup>14</sup> 'nam (without ti), B.

Tattha yo agāraśmā anagāriyaṃ pabbajitesu civarapiṇ-  
ḍapāta<sup>1</sup> - | pe<sup>2</sup> | parikkhāraṃ pariccajati, ayaṃ vāsaṇā, yo<sup>3</sup>  
agāraśmā anagāriyaṃ pabbajitesu sabbūpadhipatiṇissaggo  
taṇhakkhayaṃ virāgo nirodho nibbānaṃ, ayaṃ nibbedho<sup>4</sup>.

Idaṃ vāsaṇābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

Tattha taṇhāsaṃkilesabhāgiyaṃ suttam taṇhāpakken<sup>5</sup>  
eva niddisitaṃ<sup>5</sup>. Tihi taṇhāhi: kāmataṇhāya bhava-  
taṇhāya vibhavataṇhāya, yena yena vā pana vatthunā  
ajjhositā<sup>6</sup>, tena ten<sup>7</sup> eva<sup>8</sup> niddisitaṃ<sup>5</sup>. Tassa<sup>9</sup> vitthāro:  
chattimsa taṇhājāliniya<sup>10</sup> vicaritaṇi.

Tattha diṭṭhisamkilesabhāgiyaṃ suttam diṭṭhipakken<sup>11</sup>  
eva niddisitaṃ<sup>5</sup>. Ucheda-sassatena, yena yena vā pana  
vatthunā diṭṭhivasena abhinivisati 'idaṃ eva sācchaṃ  
mogham aṇṇaṃ' ti, tena ten<sup>7</sup> eva niddisitaṃ<sup>5</sup>. Tassa<sup>12</sup>  
vitthāro: dvāsaṭṭhi diṭṭhigatāni.

Tattha<sup>13</sup> duccaritasamkilesabhāgiyaṃ suttam cetanāya<sup>14</sup>  
cetasikakammaṇa<sup>15</sup> niddisitaṃ<sup>5</sup>, tihi duccaritehi: kā-  
yaduccaritena vaciduccaritena manoduccaritena. Tassa  
vitthāro: dasa akusalakammaṇaṃ (Cf. p. 95sq.).

Tattha taṇhāvodānabhāgiyaṃ suttam samathena niddisi-  
taṃ<sup>16</sup>, diṭṭhivodānabhāgiyaṃ suttam vipassanāya niddi-  
sitaṃ<sup>16</sup>, duccaritavodānabhāgiyaṃ suttam sucaritena<sup>17</sup>  
niddisitaṃ<sup>16</sup>.

*Tiṇi akusalamūlāni . . . Taṇṇa kissa hetu? Saṃsārassa  
nibbattiyaṃ tathā nibbatte saṃsāre kāyaduccaritaṃ . . . kā-  
yasucaritaṃ . . . vaciduccaritaṃ . . . vacisucaritaṃ . . .  
manoduccaritaṃ . . . manosucaritaṃ . . .*

*Iminā asubhena<sup>18</sup> kammaṇipākena idaṃ bālalakkhaṇaṃ  
nibbattati ti.*

<sup>1</sup> 'te, S.      <sup>2</sup> pa, B.; la, B.      <sup>3</sup> ayaṃ, S.

<sup>4</sup> B, adds ti.    <sup>5</sup> nidissi<sup>10</sup>, B.    <sup>6</sup> ajjhā<sup>10</sup>, B.; ajjhosana, S.

<sup>7</sup> S. adds vatthunā.    <sup>8</sup> tassā B.; B. S. add taṇhāya.

<sup>9</sup> taṇhāya jā<sup>10</sup>, S.    <sup>10</sup> tassā, B. S.

<sup>11</sup> om. B., S.    <sup>12</sup> B, adds ca.

<sup>13</sup> cetayitvā ca na kammaṇa, B., S. (S. omits na before kammaṇa).

<sup>14</sup> nidissi<sup>10</sup>, B.    <sup>15</sup> S. adds manoduccaritena.

<sup>16</sup> asutena, B.; S. has kammaṇa asubhavipākena for asu<sup>10</sup> kamma<sup>10</sup>

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

*Iminā subhena kammavipākena idaṃ mahāpurisalakkhaṇaṃ nibbattati ti.*

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Tattha saṃkilesabhāgiyaṃ suttaṃ catūhi kilesabhūmihi niddisitaḥham: anusayabhūmiyā, pariyutthānabhūmiyā, saṃyojanabhūmiyā, upādānabhūmiyā.

Sānusaṃyassa pariyutthānaṃ jāyati. pariyutthito saṃyujjati, saṃyujjanto upādiyati.

Upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Imāhi catūhi kilesabhūmihi sabbe kilesā saṃgahaṃ saṃosaṇaṃ gacchanti.

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Vāsanābhāgiyaṃ suttaṃ tihi sucaritehi niddisitaḥham<sup>1</sup>. Nibbedhabhāgiyaṃ suttaṃ catūhi saccehi niddisitaḥham<sup>1</sup>. Asekhabhāgiyaṃ suttaṃ tihi dhammehi niddisitaḥham<sup>1</sup>. Buddhadhammehi paccakabuddhadhammehi sāvakabhūmiyā jhāyivisaṃyaye niddisitaḥham<sup>1</sup> ti.

12. Tattha katame aṭṭhārasa mūlapadā?

Lokikaṃ lokuttaraṃ lokikaṃ ca lokuttaraṃ ca, sattādhītthānaṃ dhammādlūṭṭhānaṃ sattādhītthānaṃ ca dhammādhītthānaṃ ca, nāṇaṃ ñeyyaṃ nāṇaṃ ca ñeyyaṃ ca, dassanaṃ bhāvanā dassanaṃ ca bhāvanā ca, sakavacanaṃ paravacanaṃ sakavacanaṃ ca paravacanaṃ ca, viśajjanīyaṃ<sup>2</sup> aviśajjanīyaṃ viśajjanīyaṃ ca aviśajjanīyaṃ ca, kammaṃ vipākaṃ kammaṃ ca vipākaṃ ca, kusalaṃ akusalaṃ kusalaṃ ca akusalaṃ ca, anuññātaṃ paṭikkhittaṃ anuññātaṃ ca paṭikkhittaṃ ca, thava cā ti.

a) Tattha katamaṃ lokikaṃ?

*Na hi pāpaṃ<sup>3</sup> kataṃ<sup>4</sup> kammaṃ sojja<sup>5</sup> khīraṃ va muccati<sup>6</sup> aḍḍhantaṃ bālaṃ anveti bhasmāchannaṃ va pāvakaṃ<sup>7</sup> ti*

(Dhp. v. 71).

<sup>1</sup> niddisi<sup>o</sup>, B.

<sup>2</sup> viśa<sup>o</sup>, B. B., throughout.

<sup>3</sup> pāpakaṃ tam, B. <sup>4</sup> sojja, B. B., Com. <sup>5</sup> pāvaka, S.



Idaṃ lokikam.

*Cattār' imāni bhikkhave agatigamanāni<sup>1</sup>. Sabbam<sup>2</sup> | pe<sup>3</sup> |  
nūhiyate tassa yaso kālāpakke va candimā ti*

(A. II, p. 18).

Idaṃ lokikam.

*Aṭṭh' ime bhikkhave lokadhammā. Katame aṭṭha?  
Lābho alābho yaso ayaso nindā pasāṃsā sukham dukkham.  
Ime kho bhikkhave aṭṭha lokadhammā ti* (A. IV, p. 157).

Idaṃ lokikam.

b) Tattha katamam lokuttaram?

*Yass' indriyāni samathahgatāni  
assā<sup>4</sup> yathā<sup>5</sup> sārathinā sudantā  
pahinamānassa anāsavaṃssa  
devā pi tassa pihayanti lādino ti* (Dhp. v. 94;  
cf. Thag. v. 205).

Idaṃ lokuttaram.

*Pañe' imāni bhikkhave indriyāni lokuttarāni. Katamāni  
pañca?*

*Saddhindriyam viriyindriyam<sup>6</sup> satindriyam samādhindri-  
yam paññindriyam.*

*Imāni kho bhikkhave pañe' indriyāni lokuttarāni ti* (Cf.  
S. V, p. 193).

Idaṃ lokuttaram.

Tattha katamam lokikaṇ ca lokuttaraṇ ca?

*Laddhāna mānusattham<sup>7</sup> dve kiccam ahiccam eva cā ti* (Cf.  
p. 159)  
dve gāthā.

*Yam iha<sup>8</sup> sukieccaṇ<sup>9</sup> c'eva puññāni ti ca puññāni  
karitvāna saggā saggam vajanti katapuññā ti ca,  
idaṃ lokikam. Yam iha<sup>10</sup> samyojanavippahānam vā  
ti ca samyojanapahānā jarāmarañā vippamuccanti<sup>11</sup>  
ti ca, idaṃ lokuttaram.*

Idaṃ lokikaṇ ca lokuttaraṇ ca.

<sup>1</sup> B., S. add ti.

<sup>2</sup> sabba, B. B.

<sup>3</sup> pa, B. B.

<sup>4</sup> yassā, B.

<sup>5</sup> rathā, B.

<sup>6</sup> after sati<sup>10</sup>, B.

<sup>7</sup> tanusattham, S.

<sup>8</sup> imā, S.

<sup>9</sup> sa<sup>10</sup>, B., S.

<sup>10</sup> idam, S.

<sup>11</sup> vimu<sup>10</sup>, S.; "muttanti (without ti), B.

*Viññāṇe hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhavo sati jāti hoti. Jātiyā sati jarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.*

*Seyyathā pi bhikkhave mahārakkho, tassa yāni c'eva mālāni adho gamāni yāni ca tiriyaṃ gamāni, sabbāni tāni uddhaṃ ojaṃ abhiharanti, evaṃ hi so bhikkhave mahārakkho tadūhāro tadupādāno ciraṃ āghaṃ addhānaṃ tiṭṭheyya: evam eva kho bhikkhave viññāṇe āhāre sati nāmarūpassa avakkanti hoti. Sabbam | pe<sup>1</sup> | Evam<sup>2</sup> etassa kevalassa dukkhakkhandhassa<sup>3</sup> samudayo hoti ti (Cl. S. II, p. 92 sq.).*

Idaṃ lokikam.

*Viññāṇe ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhavo asati jāti na hoti. Jātiyā asati jarāmaraṇasokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.*

*Seyyathā pi bhikkhave mahārakkho, atha puriso āgaccheyya kudḍālapitakam<sup>1</sup> ādāya, so taṃ rakkhaṃ mūle chindeyya mūle chetvā palikhaṃ<sup>2</sup> palikhaṇitvā<sup>3</sup> mūlāni uddhareyya antamaso ussānālamattāni<sup>4</sup> pi, so taṃ rakkhaṃ khaṇḍākkhaṇḍikam chindeyya khaṇḍākkhaṇḍikam chetvā phāleyya phāletvā sakalikaṃ sakalikaṃ kareyya sakalikaṃ sakalikaṃ<sup>5</sup> karitvā<sup>6</sup> vātātape visoseyya vātātape visosetvā agginā ḍaheyya agginā ḍahitevā māṃsin<sup>7</sup> kareyya māṃsin<sup>8</sup> karitvā<sup>9</sup> mahāvāte vā opuneyya<sup>10</sup> nadiyā vā siṅhasotāya<sup>11</sup> pavāheyya, evaṃ hi so bhikkhave mahārakkho ucchinnaṃ mūlaṃ aṃsaṃ tālāvatthukato anabhāvaṃ<sup>12</sup> kato<sup>13</sup> āyatim<sup>14</sup> anuppāda-dhammo: evam eva kho bhikkhave viññāṇe āhāre asati*

<sup>1</sup> pa, B. B.      <sup>2-3</sup> om. B.

<sup>4</sup> kudāla°, B.; kuṭāla°, B.      <sup>5</sup> palim kh°, B.

<sup>6</sup> nālī°, S.      <sup>7</sup> om. S.

<sup>8</sup> katvā, S.      <sup>9</sup> °si, S.; B, has °sim and °si.

<sup>10</sup> karetvā corr. from karitvā, S.      <sup>11</sup> oph°, B.

<sup>12</sup> siṅha°, B. B.      <sup>13</sup> °bhavaṃ, B.

<sup>14</sup> gato, S.      <sup>15</sup> °ti, B.

*nāmarūpassa avakkanti<sup>1</sup> na<sup>2</sup> hoti<sup>3</sup> nāmarūpassa<sup>2</sup> avakkantiyā asati. Sabbam<sup>4</sup> | pe<sup>5</sup> | Ecam<sup>6</sup> etassa<sup>7</sup> kevalassa<sup>8</sup> dukkha-kkhandhassa nirodho hoti ti* (Cf. S. II, p. 93).

Idam lokuttaram.

Idam lokikaṇ ca lokuttaraṇ ca.

c) Tattha katamam sattādhiṭṭhānam?

*Sabbā disā anupariyamma cetasā*

*nev<sup>9</sup> ajjhagā piyātaram<sup>10</sup> attanā kecci*

*evam piyo putthu attā paresam*

*tasmā na hinse param attakāmo<sup>11</sup> ti* (S. I, p. 75;

Ud. p. 47).

Idam sattādhiṭṭhānam.

*Ye keci bhūtā bhavissanti ye ca*

*sabbe gamissanti pahāya deham*

*taṃ sabbam jātikusalo<sup>12</sup> viditvā*

*ātāpi so<sup>7</sup> brahmacariyam careyyā ti* (Ud. p. 48).

Idam sattādhiṭṭhānam.

*Sattahi bhikkhave āgehi samanāgataṃ kalyāṇamittam  
apī viveciyamānena<sup>1</sup> paṇāmiyamānena<sup>2</sup> gale pi panajja-  
mānena<sup>3</sup> yāvajivam nā vijahitabbaṃ.*

*Katamehi sattahi?*

*Piyo ca hoti garu ca bhāvanīyo ca vuttā ca vacanakkhamo  
ca gambhiraṇ ca katham kattā na ca atṭhāne niyojako.*

*Imehi kho bhikkhave sattahi | pe<sup>10</sup> | na vijahitabbaṃ.*

*Idam avoca Bhagavā, idam vatvānu Sugato athāparam  
etaṃ avoca Suttā: —*

*Piyo<sup>11</sup> garu bhāvanīyo vuttā ca vacanakkhamo*

*gambhiraṇ ca katham kattā na atṭhāne<sup>12</sup> niyojako*

*taṃ mittam mittakāmena yāva jivam pi seviyan ti* (Cf.

A. IV, p. 32).

Idam sattādhiṭṭhānam.

<sup>1</sup> om. S.

<sup>2</sup> pa, B.; om. B.

<sup>3</sup> om. B.

<sup>4</sup> vāviyātaram, B.; piyavaram, S.

<sup>5</sup> attā<sup>9</sup>, S.

<sup>6</sup> kulo, S.

<sup>7</sup> yo, B.

<sup>8</sup> ceyamānena, S.

<sup>9</sup> panupajja<sup>9</sup>, B.; sanamajja<sup>9</sup>, B.

<sup>10</sup> pa, B. B.

<sup>11</sup> S. adds ca; B. puts ca after garu and repeats it after bhā

<sup>12</sup> ca a<sup>9</sup>, B. S.



d) Tattha katamaṃ dhammādhiṭṭhānaṃ?

*Yañ ca kāmasukhaṃ loke yañ e'idaṃ<sup>1</sup> diviyaṃ<sup>2</sup> sukhaṃ  
taṇhakkhayaasukhass<sup>3</sup> ete kaḷaṃ n'aḇḇhanti<sup>4</sup> soḷasin<sup>5</sup> ti* (Ud.  
p. 11; cf. MBh. XII, 174, 46; 177, 51).

Idaṃ dhammādhiṭṭhānaṃ.

*Susukhaṃ vata nibbānaṃ sammāsambuddhadesitaṃ  
asokaṃ<sup>6</sup> virajāṃ khemaṃ yattha dukkhaṃ nirujjhati ti.*

Idaṃ dhammādhiṭṭhānaṃ.

Tattha katamaṃ sattādhiṭṭhānañ ca dhammādhiṭṭhā-  
nañ ca?

*Mātaraṃ pitaraṃ hantrā rājāno dve ca khattiye  
raṭṭhaṃ sāmucarāṃ hantrā ti* (Dhp. v. 294 a—c).

Idaṃ dhammādhiṭṭhānaṃ.

*Aniḇḇho yāti brāhmaṇo ti* (Dhp. v. 294 d).

Idaṃ sattādhiṭṭhānaṃ.

Idaṃ sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca.

*Cattāro<sup>7</sup> me bhikkhave iddhipādā. Kutame cattāro?*

*Chandasamādhipadhānasamḇkhārasamannāgato<sup>8</sup> iddhipādo.  
Viriya- | pe<sup>9</sup> | citta<sup>10</sup> . . . vīmaṇsāsamādhipadhānasamḇkhāra-  
samannāgato iddhipādo ti* (Cf. A. II, p. 256; IV, p. 463 sq.).

Idaṃ dhammādhiṭṭhānaṃ.

*So kāye pi cittaṃ samodahati, cittaṃ pi kāyaṃ samoda-  
hati, kāye sukhasāññañ<sup>11</sup> ca lahusaññañ<sup>12</sup> ca okkamitvā upa-  
sampaḇḇja viharati<sup>13</sup> ti.*

Idaṃ sattādhiṭṭhānaṃ.

Idaṃ sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca.

e) Tattha katamaṃ ñāḇaṃ?

*Yaṃ taṃ lokuttaraṃ ñāḇaṃ sabbaññaṃ yena vuccati  
na tassa parihān<sup>14</sup> atthi sabbakāle pavattati<sup>15</sup> ti.*

Idaṃ ñāḇaṃ.

<sup>1</sup> eadidaṃ viyaṃ, S.; B, has viriyaṃ instead of di<sup>2</sup>;  
I have corrected dipiyaṃ (B.) into diviyaṃ.

<sup>2</sup> nāḇḇho, B., <sup>3</sup> si, B.

<sup>4</sup> asso, B. <sup>5</sup> "paṭṭhāna", B, throughout.

<sup>6</sup> pa, B. B., <sup>7</sup> cittaṃ, B.

<sup>8</sup> transposed in B.

<sup>9</sup> ti (without ti), B. S.

<sup>10</sup> ti (without ti), B.

*Paññā hi seṭṭhā lokasmiṃ<sup>1</sup> yāya<sup>2</sup> nibbānagāmini  
yāya<sup>3</sup> sammappajānāti<sup>4</sup> jātimaraṇasaṃkhaṇa<sup>5</sup> ti* (Cf.  
Idam āṇaṃ. [It. p. 35].

f) Tattha katamaṃ ñeyyaṃ?

*Kittayissāmi vo santiṃ<sup>6</sup> (Dhotakā ti Bhagavā)  
diṭṭhe<sup>7</sup> dhamme anāhamaṃ<sup>8</sup>*

*yaṃ viditvā sato caraṃ  
tare loka visattikaṃ.*

*Tu cūhaṃ abhinandāmi  
mahesi santim uttamaṃ  
yaṃ viditvā sato caraṃ  
tare loka visattikaṃ.*

*Yaṃ kiñci sampajānāsi<sup>9</sup> (Dhotakā ti Bhagavā)  
uddhaṃ adho tiriyaṃ<sup>10</sup> cāpi<sup>11</sup> majjhe  
etaṃ viditvā raṇḍo ti loka*

*bhavābhavāya mākāsi taṃhaṃ ti* (S.N. vv. 1065—68).

Idam ñeyyaṃ.

*Catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭi-  
vedhā evaṃ idam diḥham addhānaṃ sandhāvitam saṃsari-  
taṃ mamañ c'eva tumhākañ ca.*

*Tuyidaṃ bhikkhave dukkhaṃ ariyasaccaṃ anubuddhaṃ  
paṭividdhaṃ, dukkhasamudayo ariyasaccaṃ anubuddhaṃ  
paṭividdhaṃ, dukkhanirodho ariyasaccaṃ | pe<sup>12</sup> | dukkhanir-  
odhagāminipaṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ.  
Ucchinā bhavataṃhā khīṇā bhavanetti n'atthi dāni punab-  
bhavo ti.*

*Idam avoca Bhagavā, idam vatrāna Sugato athāparaṃ  
etaṃ avoca Satthā: —*

*Catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā  
saṃsitam<sup>13</sup> diḥham addhānaṃ tāsu tāsteva jātisu.*

*Tāni etāni diṭṭhāni bhavanetti samūhatā*

*ucchinnaṃ<sup>14</sup> mūlaṃ<sup>15</sup> dukkhassa n'atthi dāni punabbhavo ti*  
(S. V, p. 431 sq.).

<sup>1</sup> 'smi, B.

<sup>2</sup> yāyaṃ, B<sub>1</sub>.

<sup>3</sup> sammā pa°, B. S.

<sup>4</sup> jātijarāmarāṇa°, S. <sup>5</sup> 'ti, B<sub>1</sub>. S. <sup>6</sup> diṭṭhe 'va, S. Com.

<sup>7</sup> 'kaṃ, B. B<sub>1</sub>; anatiḡaṃ, S.

<sup>8</sup> sañjānāsi, B<sub>1</sub>.

<sup>9</sup> yaṃ vā pi, B. B<sub>1</sub>. S.

<sup>10</sup> pa, B. B<sub>1</sub>.

<sup>11</sup> saṃsariṭaṃ, B<sub>1</sub>. S.

<sup>12</sup> ucchinna°, B.

Idaṃ ñeyyaṃ.

Tattha katamaṃ ñāpaṇ ca ñeyyaṇ ca?

Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā<sup>1</sup> saṃkhārā aniccā viññāṇaṃ aniccaṃ ti.

Idaṃ ñeyyaṃ.

Evam jānaṃ evaṃ passaṃ ariyasāvako rūpaṃ aniccaṃ ti passaṃti, vedanāṃ<sup>2</sup> aniccaṃ<sup>3</sup> ti passaṃti, saññāṃ . . .<sup>4</sup> saṃkhāre . . . viññāṇaṃ aniccaṃ ti passaṃti ti.

Idaṃ ñāpaṇ.

So parimuccati rūpeṇa parimuccati vedanāya parimuccati saññāya parimuccati saṃkhārehi parimuccati viññāṇamhā parimuccati dukkhamā<sup>5</sup> ti<sup>6</sup> vadāmi<sup>6</sup> ti.

Idaṃ ñāpaṇ ca ñeyyaṇ ca.

Sabbe saṃkhārā aniccā ti (Dhp. v. 277 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passaṃti ti (Dhp. v. 277 b).

Idaṃ ñāpaṇ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 277 c d).

Idaṃ ñāpaṇ ca ñeyyaṇ ca.

Sabbe saṃkhārā dukkhā<sup>7</sup> ti (Dhp. v. 278 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passaṃti ti (Dhp. v. 278 b).

Idaṃ ñāpaṇ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 278 c d).

Idaṃ ñāpaṇ ca ñeyyaṇ ca.

Sabbe dhammā anattā ti (Dhp. v. 279 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passaṃti ti (Dhp. v. 279 b).

Idaṃ ñāpaṇ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 279 c d).

Idaṃ ñāpaṇ ca ñeyyaṇ ca.

<sup>1</sup> om. B.

<sup>2</sup> "nā, B.

<sup>3</sup> aniccā, B. B.

<sup>4</sup> pe, S. <sup>5</sup> om. B.; B. has dukkhasmābhiva<sup>6</sup>

<sup>6</sup> "mi (without ti), B. S.

<sup>7</sup> S. continues: pe | sabbe dhammā anattā ti.



*Ye hi keci Soṇa<sup>1</sup> samanā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiṣo 'ham asmī ti vā samanupassanti, hiṇo 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtaṣṣa adassanā?*

*Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiṣo 'ham asmī ti vā samanupassanti, hiṇo 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtaṣṣa adassanā ti* (S. III, p. 48).

Idaṃ ñeyyaṃ.

*Ye ca llo keci Soṇa samanā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiṣo 'ham asmī ti pi na samanupassanti, hiṇo 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtaṣṣa dāssanā?*

*Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiṣo 'ham asmī ti pi na samanupassanti, hiṇo 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtaṣṣa dāssanā ti* (S. III, p. 48 sq.).

Idaṃ ñāṇaṃ.

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

g) Tattha katamaṃ dāssanaṃ?

*Ye ariyasaccāni vibhācayonti  
gambhīrapaṇṇāna sutesitāni  
kiñcāpi te hontī bhūsaṃ<sup>2</sup> pamattā  
na te bhavaṃ atthamaṃ ādiyaṃti<sup>3</sup> ti* (Kh. P. VI, v. 9).

Idaṃ dāssanaṃ.

*Yathā<sup>4</sup> indakhīlo paṭharisīto<sup>5</sup> siyā  
catubbhi vātehi<sup>5</sup> asampakampiyo*

<sup>1</sup> so, S.      <sup>2</sup> bhūsaṃ, B. B.; bhūsaṃpa<sup>o</sup>, S.

<sup>3</sup> <sup>o</sup>ti (without ti), B.; S.

<sup>4</sup> <sup>o</sup>vissito, B.; <sup>o</sup>viṇṇa sito, S.      <sup>5</sup> vātebhi, Com.

tathāpamaṃ sappurisaṃ caṭṭhi  
yo ariyasaccāni avacca<sup>1</sup> passati ti (Kh. P. VI, v. 8).

Idaṃ dassanaṃ.

Catūhi bhikkhave sotāpattiyaṅgehi samannāgato ariyasā-  
vako ākaṅkhamāno<sup>2</sup> attanā<sup>3</sup> 'va<sup>4</sup> attānaṃ byākareyya<sup>5</sup> 'khī-  
ṇanirayo<sup>6</sup> 'mhi khīṇatiracchāmayoni<sup>7</sup> khīṇapettivisaṃyo<sup>8</sup> khī-  
ṇāpāyaduggativinipāto sotāpanno<sup>9</sup> 'ham asmi avinipāta-  
dhammo<sup>10</sup> niyato sambodhiparāyano<sup>11</sup> sattakkhattu<sup>12</sup> paramaṃ<sup>13</sup>  
deve ca manusse ca sandhāvitvā<sup>14</sup> saṃsaritevā<sup>15</sup> dukkhass<sup>16</sup> antaṃ  
karissāmī<sup>17</sup> ti<sup>18</sup>. Katamehi catūhi?

Idha bhikkhave ariyasāvakaṃsa Tathāgato saddhā<sup>19</sup> nivṛtthā<sup>20</sup>  
pativṛtthitā<sup>21</sup> virūḥhamūlajātā<sup>22</sup> asaṃhāriyā<sup>23</sup> samāpeta<sup>24</sup> vā brāh-  
maṇena vā devena vā Mārena vā Brahmaṇā vā kenaci vā  
lokaṃsīm sahadhammena. Dhamme<sup>25</sup> kho pana nṛtthuggato  
hoti<sup>26</sup>, svākkhāto Bhagavatā dhammo sandivṛtthiko<sup>27</sup> akālīko  
chippassiko<sup>28</sup> opanayiko<sup>29</sup> paccattāṃ reditabbo<sup>30</sup> viññāhi<sup>31</sup>, yad  
idaṃ madanimmadano<sup>32</sup> | pe<sup>33</sup> | nirodho nibbānaṃ<sup>34</sup>. Saha-  
dhammīyā<sup>35</sup> kho pan' assa<sup>36</sup> honti iṭṭhā<sup>37</sup> kantā<sup>38</sup> piyā<sup>39</sup> manāpā<sup>40</sup>  
gihi<sup>41</sup> c'eva<sup>42</sup> pabbajitā<sup>43</sup> ca. Ariyakantehi<sup>44</sup> kho pana silehi<sup>45</sup>  
samannāgato<sup>46</sup> hoti akhaṇḍehi<sup>47</sup> acchiddehi<sup>48</sup> asabalehi<sup>49</sup> akammā-  
sehi<sup>50</sup> bhujissehi<sup>51</sup> viññappasatthehi<sup>52</sup> aparāmatṭhehi<sup>53</sup> samādhī-  
sāṃvattanikehi.

Ime<sup>54</sup> kho bhikkhave catūhi sotāpattiyaṅgehi samannāgato  
ariyasāvako ākaṅkhamāno<sup>55</sup> attanā<sup>56</sup> 'va<sup>57</sup> attānaṃ byākareyya<sup>58</sup>  
'khīṇanirayo<sup>59</sup> 'mhi khīṇatiracchāmayoni<sup>60</sup> khīṇapettivisaṃyo<sup>61</sup>  
khīṇāpāyaduggativinipāto sotāpanno<sup>62</sup> 'ham asmi avinipāta-  
dhammo<sup>63</sup> niyato sambodhiparāyano<sup>64</sup> sattakkhattu<sup>65</sup> paramaṃ<sup>66</sup>  
deve ca manusse ca sandhāvitvā<sup>67</sup> saṃsaritevā<sup>68</sup> dukkhass<sup>69</sup>  
antaṃ<sup>70</sup> karissāmī<sup>71</sup> ti<sup>72</sup>.

<sup>1</sup> avacca, B.      <sup>2</sup> ak°, B.      <sup>3</sup> ca, S.  
<sup>4</sup> yoniyo, B.      <sup>5</sup> pitti°, B.  
<sup>6</sup> kkhattum paramo, B. S.      <sup>7</sup> karissati, S.  
<sup>8</sup> saddhādhivi°, B.      <sup>9</sup> hāriyā, B.      <sup>10</sup> om. S.  
<sup>11</sup> ti, S.      <sup>12</sup> opaneyyiko, B.  
<sup>13</sup> B. adds ti.      <sup>14</sup> pa, B.      <sup>15</sup> B. adds pa.  
<sup>16</sup> bhā°, B.; pā°, B.      <sup>17</sup> upassehi, B.  
<sup>18</sup> om. B.      <sup>19</sup> yoniyo, B. S.      <sup>20-21</sup> om. B. S.  
<sup>22</sup> karoti, B. S.

Idaṃ dassanaṃ.

h) Tattha katamā bhāvanā?

*Yass' indriyāni<sup>1</sup> subhāritāni  
ajjhataṃ bahiddhā ca sabbaloke  
nibbijjha<sup>2</sup> imaṃ<sup>3</sup> paraṃ ca lokam<sup>4</sup>  
kālam kaṅkhati bhāritatto<sup>5</sup> sudanto<sup>6</sup> ti* (S. N.  
v. 516).

Ayaṃ bhāvanā.

*Cattār'imāni bhikkhave dhammapadāni. Katamāni cattāri?  
Anabbiyyhā dhammapadam, abyāpādo dhammapadam,  
sammāsati<sup>7</sup> dhammapadam, sammāsamādhī dhammapadam.  
Imāni kho bhikkhave cattāri dhammapadāni ti* (A. II,  
p. 29).

Ayaṃ bhāvanā.

Tattha katamaṃ dassanaṃ ca bhāvanā ca?

*Pañca chinde pañca jahe pañca vuttari<sup>8</sup> bhāvaye  
pañca saṃgātigo<sup>9</sup> bhikkhu oghatiṇṇo ti vuccati<sup>10</sup> ti* (S. I,  
p. 3; Dh. v. 370).

Pañca chinde pañca jahe ti idaṃ dassanaṃ. pañca  
vuttari<sup>10</sup> bhāvaye pañca saṃgātigo<sup>11</sup> bhikkhu ogha-  
tiṇṇo ti vuccati ti ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

*Tiṇ'imāni bhikkhave indriyāni. Katamāni tiṇi?  
Anaññatānāssaṃmitindriyaṃ<sup>12</sup> aññindriyaṃ<sup>13</sup> aññatā-  
vīndriyaṃ<sup>14</sup>.*

*Katamaṃ ca bhikkhave anaññatānāssaṃmitindriyaṃ<sup>15</sup>?*

*Idha bhikkhave bhikkhu anabhisametassa dukkhassa ari-  
yasuccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ  
ārabbhati cittaṃ paggaṇhāti padahati<sup>16</sup>. Anabhisametassa*

<sup>1</sup> °n'ida, B.

<sup>2</sup> nibbijjamam, S.

<sup>3</sup> lokam ca, B.

<sup>4</sup> bhāvito, B. S.

<sup>5</sup> sunandano, S.

<sup>6</sup> samāpatti, S.

<sup>7</sup> c'uttari, B. B.

<sup>8</sup> °ko, S.; °to, B.

<sup>9</sup> °ti (without ti), S.

<sup>10</sup> in B. this stanza is wanting.

<sup>11</sup> °ko, B.; saṃgātiko, S.

<sup>12</sup> anaññata°, B.; °ssaṃmitindriyaṃ, B.

<sup>13</sup> aññatāṃmitindriyaṃ, S.

<sup>14</sup> aññatā°, B. S.

<sup>15</sup> anaññata°, B.

<sup>16</sup> pajahati, S.



*dukkhasamudayassa ariyasaccassa . . .<sup>1</sup> dukkhanirodhassa . . .<sup>2</sup> dukkhanirodhagāminiyā paṭipadāya ariyasaccassa abhisamayāya chandam janeti vāyamati viriyam ārabhati cittaṃ paggaṇhāti padahati<sup>3</sup>.*

*Idam bhikkhave anaññatānussāvitindriyaṃ<sup>4</sup> ti.*

*Idam dassanam.*

*Katamañ ca bhikkhave aññindriyaṃ?*

*Idha bhikkhave bhikkhu idam dukkham ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho . . .<sup>5</sup> ayaṃ dukkhanirodhagāminipati-padū ti yathābhūtaṃ pajānāti.*

*Idam bhikkhave aññindriyaṃ.*

*Katamañ ca bhikkhave aññātārindriyaṃ<sup>6</sup>?*

*Idha bhikkhave bhikkhu āsarānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññāvimuttiṃ diṭṭhe<sup>7</sup> va dhamme sayam abhiññā sacchikatvā upasampajja viharati, khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karanīyaṃ nāparam itthattāya<sup>8</sup> ti pajānāti.*

*Idam bhikkhave aññātārindriyaṃ<sup>9</sup> ti.*

*Ayaṃ bhāvanā.*

*Idam dassanañ ca bhāvanā ca.*

*i) Tattha katamaṃ sakavacanam?*

*Sabbapāpass<sup>10</sup> akaraṇaṃ kusalaṃ<sup>11</sup> upasampadā<sup>12</sup>*

*sacittapariyodapanam etaṃ buddhāna sāsanaṃ ti*

(Dhp. v. 183).

*Idam sakavacanam.*

*Tiṇi imāni bhikkhave bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni, yehi bālaṃ bālo ti pare sañjānanti. Katamāni tiṇi?*

*Bālo bhikkhave duccintitaṇṭi<sup>13</sup> ca hoti, dubbhāsitaḥāsī ca hoti, dukkaṭakammakāri ca hoti.*

*Imāni kho bhikkhave tiṇi bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni<sup>14</sup>.*

<sup>1</sup> pa, B. B.,      <sup>2</sup> pajahati, S.      <sup>3</sup> anaññata<sup>o</sup>, B.

<sup>4</sup> pa, B. B.; S. inserts yathābhūtaṃ pajānāti.

<sup>5</sup> aññata<sup>o</sup>, S.      <sup>6</sup> \*passa, all MSS.

<sup>7</sup> kusalassa up<sup>o</sup>, B., S.      <sup>8</sup> ducinti<sup>o</sup>, B. B.,      <sup>9</sup> \*padāni, S.

*Tiṇ' imāni bhikkhave paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni<sup>1</sup>, yehi paṇḍitaṃ paṇḍito ti pare sañjānanti. Katamāni tiṇi?*

*Paṇḍito bhikkhave sucintitacinti ca hoti, subhāsitaabhāsi ca hoti, sukaṭṭakammakāri<sup>2</sup> ca hoti.*

*Imāni kho bhikkhave tiṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni ti (Cf. A. I, p. 102 sq.).*

*Idaṃ sakavacanam.*

k) *Tattha katamaṃ paravacanam?*

*Putthavisamo n'atthi vitthato*

*ninno pātālasamo<sup>3</sup> na vijjati*

*Merusamo n'atthi unnato*

*cakkaratisadiso n'atthi parisso ti.*

*Idaṃ paravacanam.*

*Hotu devānam inda subhāsitena jayo ti.*

*Hotu Vepacitti subhāsitena jayo ti.*

*Bhaṇa Vepacitti gāthan ti.*

*Atha kho bhikkhave Vepacitti asurindo imaṃ gātham abhāsi: —*

*Bhiyyo bālā<sup>4</sup> pakujjheyyuṃ no c'assa paṭisedhako<sup>5</sup>*

*tasmā bhusena daṇḍena dhīro bālaṃ nisedhaya ti.*

*Bhāsītāya kho pana<sup>6</sup> bhikkhave Vepacittinā asurindena gāthāya asurā anumodimsu, devā tuṃhī ahesuṃ. Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānam indaṃ etad avoca: bhaṇa devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imaṃ gātham abhāsi: —*

*Etad eva ahaṃ manūne bālassa paṭisedhanam*

*param saṃkupaṭam nātva yo suto upasammati ti.*

*Bhāsītāya kho pana<sup>7</sup> bhikkhave Sakkena devānam indena gāthāya devā anumodimsu, asurā tuṃhī ahesuṃ. Atha kho bhikkhave Sakko devānam indo Vepacittim asurindaṃ etad avoca: bhaṇa Vepacitti gāthan ti.*

*Atha kho bhikkhave Vepacitti asurindo imaṃ gātham abhāsi: —*

<sup>1</sup> °padāni, B.

<sup>2</sup> sukata°, B. S.

<sup>3</sup> pādātala°, B.

<sup>4</sup> bālo, B.

<sup>5</sup> °kā, B.

<sup>6</sup> om. B. B.

<sup>7</sup> om. S.

*Etad eva titikkhāya vijjam passāmi Vāsava  
yadā naṃ maññati bālo bhayā myāyaṃ titikkhati  
ajjhārūhati*<sup>1</sup> *dhummedho yo va bhiyyo palāyinan ti.*

*Bhāsītāya kho pana bhikkhave Vepacittinā asurindena  
gāthāya asurā anumodimsu, devā tuṇhī ahesuṃ. Atha kho  
bhikkhave*<sup>2</sup> *Vepacitti asurindo Sakkaṃ devānam indaṃ etad  
avoca; bhāṇa devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imā gāthāyo  
abhāsi: —*

*Kāmaṃ maññatu vā*<sup>3</sup> *mā vā bhayā*<sup>4</sup> *myāyaṃ titikkhati  
sadutthaparimā atthā khantiyā*<sup>5</sup> *bhiyyo na vijjati.*

*Yo have balavā santo dubbalassa titikkhati  
taṃ āhu paramaṃ khantiṃ*<sup>6</sup> *niccaṃ khamati*<sup>7</sup> *dubbalo,  
Abalan taṃ balaṃ āhu yassa bālabalaṃ*<sup>8</sup> *ba'aṃ*<sup>9</sup>  
*balassa*<sup>10</sup> *dhammaguttassa paṭivattā na vijjati.*

*Tass' eva tena pāpiyo yo kuddhaṃ paṭikujjhati  
kuddhaṃ apatikujjhanto*<sup>11</sup> *sangāmaṃ jeti dujjayaṃ.*

*Ubhinnam atthaṃ carati attano ca parassa ca  
paraṃ saṃkūpitam ātrā yo sato upasammati*<sup>12</sup>.

*Ubhinnam tikicchantānaṃ*<sup>13</sup> *attano ca*<sup>14</sup> *parassa ca  
janā maññanti bālo ti ye dhammassa akovidā ti.*

*Bhāsītāsu kho pana*<sup>15</sup> *bhikkhave Sakkena devānam indena  
gāthāsu devā anumodimsu, asurā tuṇhī ahesuṃ ti* (S. I,  
p. 222 sqq.).

*Idaṃ paravacanam.*

*Tatttha katamaṃ sakavacanāṃ ca paravacanāṃ ca?*

*Yañ ca pattaṃ yaṇ ca pattaṃ, ubhayaṃ etaṃ rajānu-  
kiṇṇaṃ āturassānusikkhato. Ye ca sikkhāsārā silaṃ*<sup>16</sup> *vatam*<sup>17</sup> *ā  
jñeitam*<sup>18</sup> *brahmacariyaṃ upatṭhānasārā*<sup>19</sup> *ayam eko anto,  
ye ca evaṃvādino evaṃditṭhino; n'atthi kāmesu doko ti, ayam*

<sup>1</sup> ajjha°, B.

<sup>2</sup> om. B. B.

<sup>3</sup> bhavā, S.

<sup>4</sup> khantā, B.

<sup>5</sup> °ti, B.

<sup>6</sup> °tu, S.

<sup>7</sup> °phalaṃ, B. Com.

<sup>8</sup> om. B.

<sup>9</sup> bālassa, B.

<sup>10</sup> appa°, S.

<sup>11</sup> °sammajjati, B.

<sup>12</sup> santikicch°, S.; pi akujjhantānaṃ, B.

<sup>13</sup> om. S.

<sup>14</sup> silavatam, B.

<sup>15</sup> om. B., S.

<sup>16</sup> S. adds ti.



*datiyo anto. | Icc ete ubho antā kaṭasīvaḍḍhanā<sup>1</sup> kaṭasiyo<sup>2</sup>  
 \* dīṭṭhiṃ vaḍḍhenti. Ete<sup>3</sup> ubho ante anabhināya oḷiyanti  
 eke atidhāvanti<sup>4</sup> eke ti.*

*Idaṃ paravacanaṃ.*

*Ye ca kko te ubho ante abhināya tatra ca na ahesuṃ,  
 te na<sup>5</sup> ca amaññimsu<sup>6</sup>, vaṇṇan tesam n'atthi paññāpanāyā ti.*

*Idaṃ sakavacanaṃ.*

*Ayaṃ udāno sakavacanaṃ ca paravacanaṃ ca.*

*Rājā Puseṇadi<sup>7</sup> Kosalo Bhogavantaṃ etad avoca: idha  
 mayhaṃ bhante raḥogataṃ paṭisaḷḷaṃ evaṃ cetasa pari-  
 vitakko udapādi: kesam nu kko piyo attā kesam appiyo<sup>8</sup>  
 attā ti? Tassa mayhaṃ bhante etad ahosi: ye kko keci  
 kāyena duccaritaṃ caranti vācāya duccaritaṃ caranti ma-  
 nasā duccaritaṃ caranti, tesam appiyo<sup>9</sup> attā, kiñcāpi te  
 evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kko tesam appiyo<sup>9</sup>  
 attā. Taṃ kissa hetu? Yaṃ<sup>10</sup> hi<sup>11</sup> appiyo<sup>9</sup> appiyassa<sup>9</sup>  
 kareyya, tan te attanā 'va attano karonti, tasmā tesam  
 appiyo<sup>9</sup> attā. Ye ca kko keci kāyena sucaritaṃ caranti  
 vācāya sucaritaṃ caranti manasā sucaritaṃ caranti, tesam  
 piyo attā, kiñcāpi te evaṃ vadeyyuṃ 'appiyo<sup>9</sup> no attā' ti.  
 Atha kko tesam piyo attā. Taṃ kissa hetu? Yaṃ hi piyo  
 piyassa kareyya, tan te attanā 'va attano karonti, tasmā  
 tesam piyo attā ti.*

*Evam etaṃ mahārāja, evam<sup>12</sup> etaṃ<sup>13</sup> mahārāja<sup>14</sup>. Ye  
 hi keci mahārāja kāyena duccaritaṃ caranti vācāya duc-  
 caritaṃ caranti manasā duccaritaṃ caranti, tesam appiyo<sup>9</sup>  
 attā, kiñcāpi te evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kko  
 tesam appiyo<sup>9</sup> attā. Taṃ kissa hetu? Yaṃ hi mahārāja  
 appiyo<sup>9</sup> appiyassa<sup>9</sup> kareyya, tan te attanā 'va attano ka-  
 ronti, tasmā tesam appiyo<sup>9</sup> attā. Ye ca kko keci mahārāja  
 kāyena sucaritaṃ caranti vācāya sucaritaṃ caranti manasā  
 sucaritaṃ caranti, tesam piyo attā, kiñcāpi te evaṃ va-  
 deyyuṃ 'appiyo<sup>9</sup> no attā' ti. Atha kko tesam piyo attā.*

<sup>1</sup> kaṭasi<sup>o</sup>, B. B.

<sup>2</sup> ke<sup>o</sup>, B.

<sup>3</sup> B, adds te.

<sup>4</sup> abhi<sup>o</sup>, B. B.

<sup>5</sup> B, adds na.

<sup>6</sup> dhaññimsu, S.

<sup>7</sup> di, S.; Passe<sup>o</sup>, B.

<sup>8</sup> apiyo, B; nappiyo, S.

<sup>9</sup> api<sup>o</sup>, B.

<sup>10</sup> yaññi, S.

<sup>11</sup> om. B.

*Tuṃ kissa hetu? Tuṃ hi mahārāja piyo piyassa kareyya, taṃ te attanā 'va attano karonti, tasmā tesam piyo attā ti.*

*Idam avoca Bhagavā | pe<sup>1</sup> | Satthā: —*

*Attānañ ce piyaṃ<sup>2</sup> jaññā na naṃ pāpena sammyje  
na hi tuṃ sulabham hoti sukham dukkaṭakārīnā.*

*Antakenābhipannassa<sup>3</sup> jahato mānusaṃ bhavaṃ  
kim hi tassa sakam hoti kiñ<sup>4</sup> ca<sup>5</sup> ādāya gacchati  
kiñ<sup>6</sup> c'assa anugaṃ hoti chāyā va anapāyini<sup>7</sup>? —*

*Ubbho puññañ ca pāpañ<sup>8</sup> ca yaṃ macco kurute idha  
taṃ<sup>9</sup> hi<sup>10</sup> tassa sukam hoti tañ ca ādāya gacchati  
tañ c'assa anugaṃ hoti chāyā va anapāyini<sup>6</sup>.*

*Tasmā kareyya kalyāṇaṃ nicayaṃ<sup>11</sup> saṃparāyikaṃ<sup>12</sup>  
puññañi paralokasmiṃ paṭiṭṭhā honti pāpinā ti (S. I,  
p. 71sq; cf. p. 93).*

*Idam suttam paravacanam.*

*Anugiti sakavacanam.*

*Idam sakavacanāñ ca paravacanāñ ca.*

*1) Tattha katamaṃ viśajjanīyaṃ?*

*Pañhe<sup>13</sup> pucchite idam abhiññeyyaṃ, idam pariññeyyaṃ,  
idam pahātubbaṃ, idam bhāretubbaṃ, idam sacchikātabbaṃ.  
Ime dhammā evaṃ<sup>14</sup> gahitū idam phalaṃ nibbattayanti<sup>15</sup>.  
Tesam evaṃ<sup>16</sup> gahitānaṃ ayam uttho iti.*

*Idam<sup>17</sup> viśajjanīyaṃ.*

*Uḥāro buddha Bhagavā ti buddha-uḥaratam dhamma-  
svākkhātataṃ saṃghasuppaṭipattiā ca ekamsen<sup>18</sup> eva niddise,  
sabbe saṃkhārā uniccā ti sabbe saṃkhārā dukkhā ti<sup>19</sup> sabbe  
dhammā anattā ti ekamsen<sup>20</sup> eva<sup>21</sup> niddise<sup>22</sup>, yaṃ vā pañ<sup>23</sup>  
aññaṃ pi evaṃ jātigaṇ<sup>24</sup> ti.*

*Idam viśajjanīyaṃ.*

<sup>1</sup> pa, B. B.; S. in full.      <sup>2</sup> pi<sup>o</sup>. B.

<sup>3</sup> \*kenādi<sup>o</sup>. S.; marapenābhihūtaṃ, B.

<sup>4</sup> kiñci, S.

<sup>5</sup> anu<sup>o</sup>, B. B.

<sup>6</sup> puññañ, S.

<sup>7</sup> tañ hi, B.; ta hi, S.

<sup>8</sup> anu<sup>o</sup>, all MSS.

<sup>9</sup> nicce<sup>o</sup>, B.

<sup>10</sup> samva<sup>o</sup>, S.

<sup>11</sup> pariñhe, S.

<sup>12</sup> nibbatti<sup>o</sup>. S.

<sup>13</sup> eva, S.

<sup>14</sup> iti, B.

<sup>15</sup> S. adds ekamsen' eva niddise.

<sup>16</sup> om. S.

<sup>17</sup> \*yaṃ (without ti), B. B.; \*kan, Com.

m) Tattha kutamam avissajjaniyam?

*Ākaṅkhatō<sup>1</sup> te naradhammasūratthi  
devamanussā<sup>2</sup> manusā vicintitā<sup>3</sup>  
sabbe na jaṇṇā kaṣiṇā pi pāṇino.  
Santam samādhim arāṇam nisevato  
kin taṃ Bhagavā ākaṅkhatī ti?*

Idam avissajjaniyam.

*Ettako<sup>4</sup> Bhagavā silakkhandhe samādhikkhandhe<sup>5</sup> paṇṇa-  
kkhandhe<sup>6</sup> vimuttikkhandhe vimuttināyadassanakkhandhe  
irigāyaṃ pabbhāve hitesitōyaṃ karuṇāyaṃ<sup>7</sup> iddhiyaṃ ti.*

Idam avissajjaniyam.

*Tathāgatassa bhikkhave arahato sammāsambuddhassa loke  
uppādā tiṇṇaṃ ratanānaṃ uppādā<sup>8</sup> buddharatanassa  
phammaratanaassa saṃgharatanaassa kiṃ pamāṇāni<sup>9</sup>? Tiṇi  
ratanāni ti.*

Idam avissajjaniyam.

Buddhavisayo avissajjaniyo<sup>10</sup>, puggalaparoparaññutā<sup>11</sup>  
avissajjaniyā.

*Pubbā bhikkhave koṭi na paṇṇāyati, avijjānivarāṇānaṃ  
sattānaṃ<sup>12</sup> tanhāsamyojanānaṃ sakiṃ nīrayaṃ sakiṃ ti-  
racchānayaṇiṃ sakiṃ pettivisayaṃ<sup>13</sup> sakiṃ asurayaṇiṃ  
sakiṃ deve sakiṃ manusse sandhāvilitaṃ saṃsaritaṃ. Katamā  
pubbā koṭi ti?*

avissajjaniyam.

Na<sup>14</sup> paṇṇāyati<sup>15</sup> ti sāvakaṇaṃ nāṇavekallena.

Duvidhā buddhānaṃ bhagavantānaṃ desanā<sup>16</sup>: attūpanāyikā  
ca parūpanāyikā ca. Na paṇṇāyati ti parūpanāyikā. N'atthi  
buddhānaṃ bhagavantānaṃ avijānana<sup>17</sup> ti attūpanāyikā<sup>18</sup>,  
yathā Bhagavā Kokālikam bhikkhum ārabha aññataraṃ  
bhikkhum evaṃ āha: —

<sup>1</sup> \*te, S.      <sup>2</sup> devā ma°, B.      <sup>3</sup> pi ci°, S.

<sup>4</sup> ettha ko, S.      <sup>5</sup> om. S.      <sup>6</sup> paṇṇā°, B.

<sup>7</sup> \*āya, B.; karuṇā, S.      <sup>8</sup> \*do, B., S.

<sup>9</sup> \*nā, B.,      <sup>10</sup> vi°, S.

<sup>11</sup> \*varaññutā, B.; \*payodaññutā, S.      <sup>12</sup> attānaṃ, B.

<sup>13</sup> pitti°, B.      <sup>14</sup> \*ti (without ti), B.

<sup>15</sup> \*nānaṃ, S.      <sup>16</sup> appajānana, B., S.

<sup>17</sup> atthupa°, B., S.



*Seyyathā pi bhikkhu visatikhāriko Kosalako<sup>1</sup> tilarāho . . .<sup>2</sup> na tēva eko abbudo nirayo. Seyyathā pi bhikkhu visati abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu visati nirabbudā nirayā, evam eko<sup>3</sup> ababo nirayo. Seyyathā pi bhikkhu visati ababā nirayā, evam eko<sup>3</sup> aṭaṭo nirayo. Seyyathā pi bhikkhu visati aṭaṭā nirayā, evam eko ahaho<sup>4</sup> nirayo. Seyyathā pi bhikkhu visati ahahā<sup>4</sup> nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu visati kumudā nirayā, evam eko<sup>3</sup> sogandhiko nirayo. Seyyathā pi bhikkhu visati sogandhikā nirayā, evam eko uppalako<sup>5</sup> nirayo. Seyyathā pi bhikkhu visati uppalakā nirayā, evam eko puṇḍariko nirayo. Seyyathā pi bhikkhu visati puṇḍarikā nirayā, evam eko padumo nirayo. Padumam kho pana bhikkhu nirayaṃ Kokāliko bhikkhu uppanno<sup>6</sup> Sāriputta-Moggallānesu cittaṃ āghātetvā<sup>7</sup> ti (S. I, p. 152; A. V, p. 173).*

Yam vā pana kiñci Bhagavā āha: ayaṃ appameyyo asamkheyyo<sup>8</sup> ti sabban taṃ avissajjaniyaṃ.

Idaṃ avissajjaniyaṃ.

Tattha katamaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca?

*Yadā so Upako ājiviko Bhagavantam āha: kuhim āvuso Gotama gamissasī<sup>9</sup> ti? Bhagavā āha: Bārāṇasīyaṃ gamissāmi, ahaṃ taṃ amatadudrubhīm<sup>10</sup> dhammacakkaṃ pavattetuṃ loke appaṭivattiyaṃ ti. Upako ājiviko āha: jino ti kho āvuso kho<sup>11</sup> Gotama paṭijānāsī ti? Bhagavā āha:*

*Jinā ve mādisā<sup>12</sup> hontī ye pattā āsavakkhayaṃ*

*jitā me pāpakā dhammā tasmāhaṃ<sup>13</sup> Upaka jino ti*

(Cf. Vin I, p. 8).

Kathaṃ jino kema jino ti vissajjaniyaṃ, katamo jino ti avissajjaniyaṃ, katamo āsavakkhayaṃ rāgakkhayaṃ doṣakkhayaṃ mohakkhayaṃ iti<sup>14</sup> vissajjaniyaṃ, kittako<sup>15</sup> āsavakkhayaṃ ti avissajjaniyaṃ.

<sup>1</sup> 'liko, B.

<sup>2</sup> pe, S.

<sup>3</sup> eva ko, B.

<sup>4</sup> aga<sup>o</sup>, S.

<sup>5</sup> upa<sup>o</sup>, B.

<sup>6</sup> uppanno, S.

<sup>7</sup> agh<sup>o</sup>, S. (without ti).

<sup>8</sup> 'khayo, S.

<sup>9</sup> 'ti, S.

<sup>10</sup> 'dudrati, B.

<sup>11</sup> om. S.

<sup>12</sup> mārisā, B.

<sup>13</sup> tasmā taṃ, S.

<sup>14</sup> ti, S.

<sup>15</sup> kitako, S.; tatthako, B.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti<sup>1</sup> vissajjaniyam. Atthi rūpan ti vissajjaniyam. Rūpam Tathāgato ti avissajjaniyam<sup>2</sup>. Rūpavā<sup>3</sup> Tathāgato ti avissajjaniyam. Rūpe<sup>4</sup> Tathāgato ti avissajjaniyam. Tathāgate rūpan ti avissajjaniyam. Evam atthi vedanā | pe<sup>5</sup> | saññā . . . saṃkhārā. Atthi viññāpan ti vissajjaniyam. Viññāpanam Tathāgato ti avissajjaniyam. Viññāpavā<sup>6</sup> Tathāgato ti avissajjaniyam. Viññāpe Tathāgato ti avissajjaniyam. Tathāgate viññāpan ti avissajjaniyam. Aññatra rūpena Tathāgato ti avissajjaniyam. Aññatra vedanāya | pe<sup>5</sup> | saññāya . . . saṃkhārehi . . . viññāpena Tathāgato ti avissajjaniyam. Ayam so Tathāgato arūpako . . . avedanako . . . asaññako . . . asaṃkhārako . . . aviññāpako ti avissajjaniyam.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena satte cavamāne upapajjamāne<sup>7</sup>. Evam sabbam | pe<sup>5</sup> | yathākammūpage satte pajānāti ti vissajjaniyam. Katame sattā, katamo Tathāgato ti avissajjaniyam.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti vissajjaniyam. Atthi Tathāgato parammarupā ti avissajjaniyam.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

n) Tattha katamaṃ kammaṃ?

*Maranēnābhībhūtassa jahato mānusaṃ bhavaṃ kiṃ<sup>8</sup> hi tassa sakaṃ hoti kiṃ ca ādāya gacchati kiṃ c'assa anugaṃ hoti chāyā va anapāyini<sup>9</sup>? —*

*Ubho puññaṃ ca pāpaṃ ca yaṃ macco kurute idha taṃ hi tassa sakaṃ hoti taṃ ca ādāya gacchati taṃ c'assa anugaṃ hoti chāyā va anapāyini<sup>9</sup> ti<sup>2</sup>*  
(Cf. p. 175).

Idam kammaṃ.

*Puna ca param. bhikkhave bālaṃ pūthasamārūḷhaṃ vā*

<sup>1</sup> om. S.

<sup>2</sup> S. repeats this phrase.

<sup>3</sup> rūpam va, S.

<sup>4</sup> S. adds vā.

<sup>5</sup> pa. B. B.

<sup>6</sup> B. omits this phrase.

<sup>7</sup> uppajj<sup>o</sup>, S.

<sup>8</sup> ki, B.

<sup>9</sup> anu<sup>o</sup>, B. B.

mañcasamārūḥhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe pāpakāni kammāni katāni kāyena duc-caritāni vācāya duc-caritāni manasā duc-caritāni, tāni<sup>1</sup> 'ssa tamhi<sup>2</sup> samaye olambanti ajjholambanti abhīlambanti. Seyyathā pi bhikkhave mahataṃ<sup>3</sup> pubbatakūṭānaṃ chāyā sāyaṇhasamayam<sup>4</sup> paṭhavīyam<sup>5</sup> olambanti ajjholambanti abhīlambanti, evam eva kho bhikkhave bālaṃ piṭhasamārūḥhaṃ vā mañcasamārūḥhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe<sup>6</sup> pāpakāni kammāni katāni kāyena duc-caritāni vācāya duc-caritāni manasā duc-caritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhīlambanti. Tatra bhikkhave bālassa evaṃ hoti: akataṃ vata me kalyāṇaṃ akataṃ kusalaṃ akataṃ bhīruttānaṃ<sup>7</sup>, kataṃ pāpaṃ kataṃ luddaṃ<sup>8</sup> kataṃ kībbisaṃ, yāvatā bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttānaṃ katapāpānaṃ kataluddānaṃ katakībbisānaṃ yaṇi<sup>9</sup>, taṃ gatiṃ pecca<sup>10</sup> gacchāmi ti. So socati kilamati paridevati urattāṇi<sup>11</sup> kandati sammohaṃ<sup>12</sup> āpajjati ti.

Puna ca paraṃ bhikkhave paṇḍitaṃ piṭhasamārūḥhaṃ vā mañcasamārūḥhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena suc-aritāni vācāya suc-aritāni manasā suc-aritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhīlambanti. Seyyathā pi bhikkhave mahataṃ<sup>3</sup> pubbatakūṭānaṃ chāyā sāyaṇhasamayam<sup>4</sup> paṭhavīyam<sup>5</sup> olambanti ajjholambanti abhīlambanti, evam eva kho bhikkhave paṇḍitaṃ piṭhasamārūḥhaṃ vā mañcasamārūḥhaṃ vā chamāya<sup>13</sup> vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena suc-aritāni vācāya suc-aritāni manasā suc-aritāni, tāni 'ssa tamhi<sup>14</sup> samaye olambanti ajjholambanti abhīlambanti. Tatra bhikkhave paṇḍitassa evaṃ hoti: akataṃ vata me pāpaṃ akataṃ luddaṃ akataṃ kībbisaṃ, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttānaṃ, yāvatā bho

<sup>1</sup> om. B.

<sup>2</sup> mhi, B.

<sup>3</sup> mahantaṃ, S.

<sup>4</sup> ye, S.

<sup>5</sup> yā, B., S.

<sup>6</sup> B. adds vā.

<sup>7</sup> abhiru, B.

<sup>8</sup> luddakaṃ, B.; luddhaṃ, B.

<sup>9</sup> kā gati, S.

<sup>10</sup> pacca, B.

<sup>11</sup> ji. B. B.

<sup>12</sup> sammāhaṃ, S.; samohaṃ, B.

<sup>13</sup> yaṃ, S.

<sup>14</sup> om. S.



akatapāpānaṃ akataluddānaṃ akatakiḍḍisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttāṇānaṃ gati, taṃ gatiṃ pecca<sup>2</sup> gacchāmi ti. So na socati na kilamati na paridevati na urattāḷiṃ<sup>3</sup> kandati na sammohaṃ<sup>4</sup> āpajjati, 'kataṃ me<sup>4</sup> puññaṃ<sup>4</sup> akataṃ<sup>4</sup> pāpaṃ, yā bhavissati gati akatapāpassa akataluddassa akatakiḍḍisassa katapuññaassa katakusalassa katabhīruttāṇassa, taṃ peccabhava<sup>5</sup> gatiṃ paccanubhavissāmi<sup>6</sup> ti vippatīsāro na jāyati. Avippatīsārino kho bhikkhave itthiyā vā purisassa vā gihino vā pabbajitassa vā bhaddakaṃ maraṇaṃ bhaddikā kālakiriya<sup>7</sup> ti vadāmi ti.

Idaṃ kammaṃ.

Tiṇ' imāni bhikkhave duccaritāni. Katamāni tiṇi?

Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ.

Imāni bhikkhave tiṇi duccaritāni.

Tiṇ' imāni bhikkhave sucaritāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ.

Imāni kho bhikkhave tiṇi sucaritāni.

Idaṃ kammaṃ.

o) Tattha katamo vipāko?

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo<sup>8</sup> paṭiladdho brahmacariyavāsāya. Dittā mayā bhikkhave cha phassāyataniṃ nāma nirayā.

Tattha yaṃ kiñci cakkhunā rūpaṃ passati anittharūpaṃ yeva passati no ittharūpaṃ, akantarūpaṃ yeva passati no kanterūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ. Yaṃ kiñci sotena | pe<sup>9</sup> | ghānena . . . jīrhāya . . . kāyena . . . yaṃ kiñci manasā dhammaṃ vijānāti anittadhammaṃ<sup>10</sup> yeva vijānāti no itthadhammaṃ<sup>10</sup>, akantadhammaṃ<sup>10</sup> yeva vijānāti no kantadhammaṃ<sup>10</sup>, amanāpadhammaṃ yeva vijānāti no manāpadhammaṃ.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo<sup>11</sup> vo<sup>8</sup>.

<sup>2</sup> pacca, B.

<sup>3</sup> sammoham, B.

<sup>4</sup> paccā°, B. B.

<sup>5</sup> kalamk°, S.

<sup>6</sup> pa, B.; la, B.

<sup>7</sup> B. adds ca.

<sup>8</sup> °li, B. B.

<sup>9</sup> om. S.

<sup>10</sup> paccā°, B.

<sup>11</sup> B. adds bhikkhave.

<sup>12</sup> °rūpaṃ, B. S.

paṭiladdho brahmacariyavāsūya. Diṭṭhā mayā bhikkhave  
cha phassāyatunikā nāma saggā.

Tuttha yaṃ kiñci cakkhunā rūpaṃ passati iṭṭharūpaṃ  
yeva passati no anīṭṭharūpaṃ, kantarūpaṃ yeva passati no  
akantarūpaṃ, manāparūpaṃ yeva passati no amanāparū-  
paṃ. Yaṃ kiñci sotena saddaṃ sunāti | pe<sup>1</sup> | ghānena . . .  
jivhāya . . . kāyena . . . manasā dhammaṃ vijānāti, iṭṭha-  
dhammaṃ<sup>2</sup> yeva vijānāti no anīṭṭhadhammaṃ<sup>3</sup>, kantadham-  
maṃ<sup>4</sup> yeva vijānāti no akantadhammaṃ<sup>5</sup>, manāpadham-  
maṃ<sup>6</sup> yeva vijānāti no amanāpadhammaṃ<sup>7</sup>.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo<sup>8</sup>  
paṭiladdho brahmacariyavāsūyā ti.

Ayaṃ vipāko.

Saṭṭhivassasahassāni paripupphāni sabbaso  
niraya<sup>9</sup> paccamānānaṃ<sup>10</sup> kadā anto bhavissati? —

N'atthi anto kuto anto na anto<sup>11</sup> paṭidissati  
tadā hi pakataṃ pāpaṃ mama<sup>12</sup> tuyhaṃ cā mārisū ti  
(Jāt. III. p. 47; P. V. IV, 15, v. 1 sq.).

Ayaṃ vipāko.

Tattha katamaṃ kammaṃ ca vipāko ca?

Adhammacārī<sup>13</sup> hi naro pamatto  
yahiṃ<sup>14</sup> yahiṃ<sup>15</sup> gacchati duggatiyo<sup>16</sup>  
so naṃ adhammo carito hanāti<sup>17</sup>  
sayam<sup>18</sup> gahito yathā kuṇhasappo.

Na hi dhammo adhammo ca ubho samavipākino<sup>19</sup>  
adhammo nirayaṃ neti dhammo pāpeti suggatin<sup>20</sup> ti<sup>21</sup>.

Idaṃ kammaṃ ca vipāko ca.

Mā bhikkhave puññānaṃ bhāgittha, sukhaṃ<sup>22</sup> etaṃ bhik-  
khave adhivācanaṃ iṭṭhassa kantassa piyassa manāpassa,

<sup>1</sup> pa, B.; la, B.

<sup>2</sup> "rūpaṃ, B., S.

<sup>3</sup> kantā, B.; "rūpaṃ, S. <sup>4</sup> B. adds bhikkhave.

<sup>5</sup> nirayamhi, B.

<sup>6</sup> paccamānassa, B.

<sup>7</sup> antaṃ, B.

<sup>8</sup> mamaṃ, B.

<sup>9</sup> "cārī, B.

<sup>10</sup> yahi, B. B.

<sup>11</sup> "ti so, B. Com.; "tiṃ, S.

<sup>12</sup> hanāti, Com.

<sup>13</sup> ayaṃ, S.

<sup>14</sup> samaṃ vi, B.

<sup>15</sup> "tiṃ (without ti), S.

<sup>16</sup> For the last two verses, see Jāt. IV, p. 496; cf. V, p. 266.

yaḍ idam puññāni. Abhiñānāmi kho panāham bhikkhave  
 digharattam katānam<sup>1</sup> | puññānam<sup>1</sup> digharattam iṭṭham  
 kantaṃ piyaṃ manāpaṃ vipākaṃ paccanubhūtaṃ. Satta  
 vassāni mettacittam bhācetrā satta samvattasivattakappe  
 na<sup>2</sup> imam lokam punar<sup>3</sup> āgamāsim<sup>4</sup>, samvattamāne sudā-  
 ham<sup>5</sup> bhikkhave kappe Abhassarūpago homi, vivattamāne  
 kappe suññaṃ brahmanimānam upapujjāmi. Tatra sudā-  
 ham<sup>5</sup> bhikkhave Brāhmā homi Mahābrāhmā abhihūti ana-  
 bhūhūto aññadatthudaso<sup>6</sup> vasavatti. Chattimsakkhattum<sup>7</sup>  
 kho panāham bhikkhave Sakko ahosiṃ<sup>8</sup> devānam indo.  
 Anekasatakkhattum<sup>9</sup> rājā ahosiṃ<sup>8</sup> cakkavatti dhammiko  
 dhammarājā cāturanto<sup>10</sup> vijitāvi janapodattthāvarigapatto  
 sattaratanasamanūgato, ko pana vādo padesarajjassa.  
 Tassa<sup>11</sup> mayham bhikkhave etad ahosi: kissa nu kho me  
 idam kammassa phalaṃ, kissa kammassa vipāko, yenāham  
 etarahi evam mahiddhiko evam mahānubhāro ti? Tassa may-  
 ham bhikkhave etad ahosi: tiṇṇam kho me idam kammānam  
 phalaṃ, tiṇṇam kammānam vipāko, yenāham etarahi evam-  
 mahiddhiko evam mahānubhāro, seyyathidaṃ dānassa dā-  
 massa samyomassā ti (Cf. A. IV. p. 88 sq.).

Tattha yaṇ ca dānam yo ca dāmo yo ca samyamo, idam  
 kammam, yo tappaccayā vipāko paccanubhūto, ayaṃ  
 vipāko. Tathā Cullakammavibhaṅgo<sup>12</sup> vattabho, yaṃ  
 Subhassa<sup>13</sup> māpavassa | Todeyyaputtassa<sup>14</sup> | desitam (Cf.  
 D. I. p. 204 sq.).

Tattha ye dhammā appāyuka<sup>15</sup> - dīghāyukatāya<sup>16</sup> sam-  
 vattanti bahvābādha<sup>16</sup> - appābādhatāya appesakkha-mahe-  
 sakkhatāya dubbajja-suvappatāya<sup>17</sup> nicakulika-uccakulika-  
 tāya appabhoga-mahābhogatāya duppāñña-paṇṇavantatāya

<sup>1</sup> puññāni katānam, B.                      <sup>2</sup> om. B.

<sup>3</sup> puna, B.                      <sup>4</sup> si. S.; nāgamāsi, B.

<sup>5</sup> punāham, B.                      <sup>6</sup> datthum d°, B.

<sup>7</sup> chasakkhattum, B.                      <sup>8</sup> si. B. S.

<sup>9</sup> tta, B.                      <sup>10</sup> ca°, B. S.                      <sup>11</sup> om. S.

<sup>12</sup> cūla°, B.; cūla°, S.                      <sup>13</sup> sutassa, B.

<sup>14</sup> Toreyya°, B. B.                      <sup>15</sup> appāyukatāya, B.

<sup>16</sup> bahvā°, S.                      <sup>17</sup> subbañnatāya, S.



ca samvattanti, idaṃ kammaṃ, yā tattha appāyuka-dighāyukātā | pe<sup>1</sup> | doppaññapañnavantatā, ayaṃ vipāko.

Idaṃ kammaṃ ca vipāko ca.

p) Tattha katamaṃ kusalam?

*Vācānurakkhī manasā susamvuto*

*kāyena ca<sup>2</sup> akusalam<sup>3</sup> na kayirā<sup>4</sup>:*

*ete tayo kammapathe visodhaye*

*ārādhaye maggam<sup>5</sup> isippaveditaṃ ti* (Dhp. v. 281).

Idaṃ kusalam.

*Yassa kāyena vācāya manasā n'atthi dukkatam<sup>6</sup>*

*samvutam tūhi (hānehi, tam ahaṃ brāmi brāhmaṇaṃ ti*

*(Dhp. v. 391).*

Idaṃ kusalam.

*Tiṇ' imāni bhikkhave kusalamūlāni. Katamāni tiṇi?*

*Alobho kusalamūlam<sup>6</sup>, adoso kusalamūlam, amoho kusalamūlam.*

*Imāni kho bhikkhave tiṇi kusalamūlāni* (A. I. p. 203).

Idaṃ kusalam.

*Vijjā bhikkhave pubbaṅgamū kusalānaṃ dhammānaṃ<sup>7</sup>*  
*samūpattiyaṃ anvadeva<sup>8</sup> hiriṃ<sup>9</sup> ca<sup>10</sup> ottappaṃ cū ti.*

Idaṃ kusalam.

q) Tattha katamaṃ akusalam?

*Yassa accantaḍḍusilyaṃ<sup>11</sup> māluvā<sup>12</sup> sūlam ic'otolaṃ*

*karoti so tath'<sup>13</sup> attānaṃ<sup>14</sup> yathā naṃ<sup>15</sup> icchatī diṣo ti*

*(Dhp. v. 162).*

Idaṃ akusalam.

*Attanā hi kataṃ pāpaṃ attajaṃ attasambhavaṃ*

*abhiṃmatthati dummedhaṃ vajiraṃ c'amhamayaṃ manin<sup>16</sup> ti*

*(Dhp. v. 161)*

Idaṃ akusalam.

<sup>1</sup> pa, B.; la, B.

<sup>2</sup> c'aku<sup>o</sup>, B.

<sup>3</sup> kariyā, B., Com.

<sup>4</sup> maggam, B., S.

<sup>5</sup> tam, S. Com.

<sup>6</sup> S. continues; pe | imāni.

<sup>7</sup> om. B.

<sup>8</sup> anveteva, B.

<sup>9</sup> hiri, B. B.

<sup>10</sup> dūsilyaṃ, B.

<sup>11</sup> vi, B.

<sup>12</sup> tattānaṃ, B.; tam attānaṃ, S.

<sup>13</sup> om. S.

<sup>14</sup> mahi, B.



*Tiṇ' imāni bhikkhave bhikkhūnaṃ karaṇiyāni. Kata-*  
*māni tiṇi?*

*Idha bhikkhave bhikkhu pātimokkhasaṃvarasaṃento viha-*  
*rati ācāragocarasampanno aṇumattesu vājesu bhayadassāvī*  
*samādāya sikkhatī sikkhāpādesu, kāyakamavacikammena*  
*samannāgato kusalena parisuddhājivo, āradāhuviriyo kho*  
*pana hoti thāmaṃ dāḥaparakkamo anikkhittadhuro aku-*  
*salānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ*  
*bhāvanāya succhikiriyāya, paṇṇarā kho pana hoti udāyattha-*  
*gāminiyā<sup>1</sup> paṇṇāya samannāgato ariyāya nibbedhikāya*  
*sammādukkhakkhayagāminiyā<sup>2</sup>.*

*Imāni kho bhikkhave bhikkhūnaṃ tiṇi karaṇiyāni ti.*

*Idaṃ anuṇṇātaṃ.*

*Dasa<sup>3</sup> ime bhikkhave dhammā pabbajitena abhinhaṃ*  
*paccavekkhitabbā<sup>4</sup>. Katame dasa?*

*Vevanṇiyaṃ<sup>5</sup> ajjhāpagato ti pabbajitena abhinhaṃ pacc-*  
*vekkhitabbam | pe<sup>7</sup> |*

*Ime kho bhikkhave dasa dhammā pabbajitena abhinhaṃ*  
*paccavekkhitabbā ti (A. V, p. 87 sq.).*

*Idaṃ anuṇṇātaṃ.*

*Tiṇ' imāni bhikkhave karaṇiyāni. Katamāni tiṇi?*

*Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ti.*

*Imāni kho bhikkhave tiṇi karaṇiyāni<sup>8</sup> ti.*

*Idaṃ anuṇṇātaṃ.*

s) *Tattha katamaṃ paṭikkhittaṃ?*

*N'atthi puttasaṃaṃ pemaṃ n'atthi goṇasaṃaṃ dhanam*  
*n'atthi sūriyasamā<sup>9</sup> ābhā samuddaparamā sarā ti (S. I,*  
*p. 6).*

*Bhagavā āha: —*

*N'atthi attasaṃaṃ<sup>10</sup> pemaṃ n'atthi dhaññasamam dhanam*  
*n'atthi paññāsamā ābhā rutṭhi ve paramā sarā ti (S. I,*  
*p. 6).*

*Ettha yaṃ purimakaṃ<sup>11</sup> idaṃ paṭikkhittaṃ.*

<sup>1</sup> °jassādi, B.

<sup>2</sup> udayabbayagā<sup>2</sup>, S.

<sup>3</sup> samā<sup>3</sup>, B. B.

<sup>4</sup> das<sup>4</sup>, B.

<sup>5</sup> °tabbam, B. S.

<sup>6</sup> °yam pi, B.

<sup>7</sup> pa, B. B.

<sup>8</sup> °ni (without ti), B.

<sup>9</sup> su<sup>9</sup>, B. S.

<sup>10</sup> attas<sup>10</sup>, B.

<sup>11</sup> purimamam, B.



*Tiṃ' imāni bhikkhave akaraṇiyāni. Katamāni tiṃ?*  
*Kāya-duccaritaṃ vaci-duccaritaṃ manoduccaritaṃ ti.*  
*Imāni kho bhikkhave tiṃ akaraṇiyāni<sup>1</sup> ti.*

*Idaṃ paṭikkhittaṃ.*

*Tattha kataṇaṃ anuññātāṃ ca paṭikkhittāṃ ca?*

*Kiṃ<sup>2</sup> sūḍha<sup>3</sup> bhītā janatā anekā*  
*magga c'ānekāyatano parutto*  
*pucchāmi taṃ Gotama bhūripaṇḍa*  
*kismiṃ<sup>4</sup> ṭhito paralokaṃ na bhāye ti? —*  
*Vācaṃ manaṃ ca papīdhāya sammā<sup>5</sup>*  
*kāyena pāpāni akubbamāno*  
*bhāvannapānaṃ<sup>6</sup> gharaṃ āvasanto*  
*suddho<sup>7</sup> mudu saṃvibhāgi vadaññū<sup>8</sup>:*  
*etesu dhammesu ṭhito catūsu*  
*dhammesu ṭhito paralokaṃ na bhāye ti (S. I.*  

p. 42 sq.).

Tattha yaṃ āha: vācaṃ manaṃ ca papīdhāya sammā<sup>5</sup>  
 ti<sup>7</sup> idaṃ anuññātāṃ, kāyena pāpāni akubbamāno ti idaṃ  
 paṭikkhittaṃ, bhāvannapānaṃ<sup>6</sup> gharaṃ āvasanto | saddho  
 mudu saṃvibhāgi vadaññū | etesu dhammesu ṭhito catūsu |  
 dhammesu ṭhito paralokaṃ na bhāye ti idaṃ anuññātāṃ.

*Idaṃ anuññātāṃ ca paṭikkhittāṃ ca.*

*Sabbapāpass'<sup>9</sup> akaraṇaṃ kusalass'<sup>10</sup> ūpasampadā<sup>11</sup>*  
*sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ<sup>12</sup> ti*

(Cf. p. 171).

Tattha yaṃ āha: sabbapāpass'<sup>9</sup> akaraṇaṃ ti idaṃ pa-  
 ṭikkhittaṃ, yaṃ āha: kusalass'<sup>10</sup> ūpasampadā<sup>11</sup> ti idaṃ anuñ-  
 ñātāṃ.

*Idaṃ anuññātāṃ ca paṭikkhittāṃ ca.*

*Kāyasamācāraṃ pāhaṃ<sup>13</sup> devānaṃ indu duridhena va-*  
*dāmi sevitaḥḥaṃ pi asevitattaṃ pi. Vacisamācāraṃ pāhaṃ*

<sup>1</sup> 'ni (without ti), B.,      <sup>2</sup> ki sū'dha, B.

<sup>3</sup> kismi, B.,      <sup>4</sup> samā, B.; sammādhi, B.

<sup>5</sup> bhavanna°, S.      <sup>6</sup> sabbo, S.

<sup>7</sup> sammādhi, B.; S. omits ti.      <sup>8</sup> bhavanna°, B., S.

<sup>9</sup> 'passa, all MSS.      <sup>10</sup> kusalassa upa°, B., S.

<sup>11</sup> 'naṃ (without ti), all MSS.

<sup>12</sup> p'āhaṃ, B.; m'āhaṃ, S. throughout.

*devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi. Manosamācāraṃ pāhaṃ devānam inda duvidhena vadāmi<sup>1</sup> | pe<sup>2</sup> | Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi.*

*Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi<sup>3</sup> ti. Iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?*

*Yathā rūpaṃ ca kho kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevitaḅbo. Tattha yaṃ jaṇṇā kāyasamācāraṃ 'idaṃ' kho me kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti<sup>4</sup> ti evarūpo kāyasamācāro sevitaḅbo.*

*Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi ti. Iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.*

*Evam vuccisamācāraṃ | pe<sup>2</sup> |*

*Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi ti. Iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?*

*Yathā rūpaṃ ca kho pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevitaḅbā. Tattha yaṃ jaṇṇā pariyesanaṃ 'idaṃ' kho me pariyesanaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti<sup>5</sup> ti evarūpā pariyesanā sevitaḅbā.*

*Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi ti. Iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.*

*Tattha yaṃ āha<sup>6</sup>: sevitaḅbaṃ pi ti idaṃ anuññātaṃ, yaṃ āha: na sevitaḅbaṃ pi ti idaṃ paṭikkhitaṃ.*

*Idaṃ anuññātaṃ ca paṭikkhitaṃ ca.*

<sup>1</sup> S. adds *sevitaḅbaṃ asevitaḅbam pi.*

<sup>2</sup> pa, B. B.

<sup>3</sup> pi (without ti), S.

<sup>4</sup> imaṃ, S.

<sup>5</sup> ti (without ti), S.

<sup>6</sup> om. B.

t) Tattha katamo thavo?

*Maggān'*<sup>1</sup> *aṭṭhaṅgiko*<sup>2</sup> *seṭṭho saccānaṃ caturo padā*  
*virāgo seṭṭho dhammānaṃ dvipadānaṃ ca cakkhumū ti*  
(Dhp. v. 273).

Ayam thavo<sup>3</sup>.

*Tiṇ' imāni bhikkhave aggāni. Katamāni tiṇi?*

*Yavatā bhikkhave satthā apadā vā dvipadā vā catuppadā*  
*vā bahuppadā vā rūpino vā arūpino vā saṇṇino vā asaṇ-*  
*ṇino vā nevasaṇṇināsasaṇṇino vā, Tathāgato tesam aggam*  
*akkhāyati seṭṭham akkhāyati pavaram akkhāyati, yad idam*  
*arahaṃ sammāsambuddho.*

*Yavatā bhikkhave dhammānaṃ paṇṇatti saṃkhatānaṃ vā*  
*asaṃkhatānaṃ vā, virāgo tesam dhammānaṃ aggam akkhā-*  
*yati seṭṭham akkhāyati pavaram<sup>4</sup> akkhāyati<sup>5</sup>, yad idam*  
*madanimmadano<sup>6</sup> | pe<sup>7</sup> | nirodho nibbānaṃ.*

*Yavatā bhikkhave saṃghānaṃ paṇṇatti gaṇānaṃ<sup>8</sup> pa-*  
*natti mahājanasannipātānaṃ paṇṇatti, Tathāgatasāvaka-*  
*saṃgho<sup>9</sup> tesam aggam akkhāyati seṭṭham akkhāyati para-*  
*ram akkhāyati, yad idam cattāri purisayugāni aṭṭha puri-*  
*sapuggalā | pe<sup>10</sup> | puṇṇakhettaṃ lokassā ti.*

*Sabbalokuttaro Satthā dhammo<sup>11</sup> ca<sup>12</sup> kusalapakkhato<sup>13</sup>*  
*gaṇo ca narasiḥassa tāni tiṇi visissare.*

*Samaṇapadumusaṇcayo gaṇo*  
*dhammavarō<sup>14</sup> ca vidūna<sup>15</sup> sakkato*  
*naravaradamako<sup>16</sup> ca<sup>17</sup> cakkhumā*  
*tāni tiṇi lokussa uttari.*

*Satthā ca appaṭisamo dhammo ca sabbo<sup>18</sup> nirūpadāho*  
*ariyo ca gaṇavaro tāni khalu visissare<sup>19</sup> tiṇi.*

*Saccanāmo jīno khemo sabbābhikkhū sazzadhammo*  
*n'atth' añño tassa uttari ariyasamgho<sup>20</sup> niccam<sup>21</sup> viññū-*  
*na<sup>22</sup> pūjito.*

<sup>1</sup> maggānaṃ 'tth°, B.<sup>2</sup> kho, S.

<sup>3</sup> om. S. <sup>4</sup> nimadano, B. <sup>5</sup> pa, B. B.<sub>1</sub>.

<sup>6</sup> gatānaṃ, B.<sub>1</sub>. <sup>7</sup> Tathāgatānaṃ sā°, S.

<sup>8</sup> dhammo ca kusalamakkhato, B. B.<sub>1</sub>; dhammā catu-  
sakkhato, S. <sup>9</sup> dhammo varo, B.<sub>1</sub>.

<sup>10</sup> 'nam, B. Com. <sup>11</sup> narā°, B. <sup>12</sup> 'va, B.<sub>1</sub>; om. S.

<sup>13</sup> sabbe, B.<sub>1</sub>; B. B. add sukho. <sup>14</sup> visissare, S.

<sup>15</sup> B.<sub>1</sub> adds ca. <sup>16</sup> nicca, B.<sub>1</sub> S. <sup>17</sup> 'nam, B. S.



*Tāni tīni lokassa uttari<sup>1</sup>  
 ekāyanam jātikhayantadassi<sup>2</sup>  
 maggam pajānāti hitānukampī.  
 Etena maggena tariṃsu<sup>3</sup> pubbe<sup>4</sup>  
 tarissanti ye cāpi taranti ogham  
 tam tādisaṃ devamanussasattāham  
 sattā namassanti visuddhipekkhā ti.*

Ayam thavo ti.

Tattha lokiyam suttam dvili suttehi niddisītabbam: samkilesabhāgiyena ca vāsanābhāgiyena ca. Lokuttaram pi suttam tīhi suttehi niddisītabbam: dassanabhāgiyena ca bhāvanābhāgiyena ca asekhabhāgiyena ca. Lokiyañ ca lokuttarañ ca yasmim sutte yaṃ yaṃ padam dissati samkilesabhāgiyaṃ vā vāsanābhāgiyaṃ vā, tena tena lokiyaṃ ti niddisītabbam, dassanabhāgiyaṃ vā bhāvanābhāgiyaṃ vā asekhabhāgiyaṃ vā yaṃ yaṃ padam dissati, tena tena lokuttaraṃ ti niddisītabbam.

Vāsanābhāgiyaṃ suttam samkilesabhāgiyassa suttassa nighātāya, dassanabhāgiyaṃ suttam vāsanābhāgiyassa suttassa nighātāya, bhāvanābhāgiyaṃ suttam dassanabhāgiyassa suttassa paṇinissaggāya, asekhabhāgiyaṃ suttam bhāvanābhāgiyassa suttassa paṇinissaggāya, asekhabhāgiyaṃ suttam diṭṭhadhammasukkhavīhārattham.

Lokuttaram suttam sattadhiṭṭhānam chabbisatiyā puggalehi niddisītabbam. Te tīhi suttehi samanvesītabbā<sup>5</sup>: dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena cā ti.

Tattha dassanabhāgiyaṃ suttam pañcavi puggalehi niddisītabbam: ekavijñā kolamkolena sattakkhattuparamena<sup>6</sup> saddhammasārīnā dhammasārīnā cā ti (Cf. A. I, p. 233).

Dassanabhāgiyaṃ suttam imehi pañcavi puggalehi niddisītabbam.

Bhāvanābhāgiyaṃ suttam dvādasavi puggalehi niddisītabbam: sakadāgāmīphalasacchikiriyaṃ paṭipannena, sakadāgāminā, anāgāmīphalasacchikiriyaṃ paṭipannena, anā-

<sup>1</sup> 'ri, B. B.,      <sup>2</sup> 'dassi, B. B.,      <sup>3</sup> atariṃsu, S.;  
 attariṃsu, B.; atariṃsu, Com.      <sup>4</sup> sabhena, B.  
<sup>5</sup> samannesi<sup>o</sup>, B. S.      <sup>6</sup> 'ttum pa<sup>o</sup>, B.

\* gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asamkhāraparinibbāyinā, sasamkhāraparinibbāyinā, uddhamso-  
tena, akaniṭṭhagāminā, saddhāvimuttana<sup>1</sup>, diṭṭhappattena<sup>2</sup>  
kāyasakkhinā cā ti (Cf. A. V. p. 120).

Bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi  
niddisitaḥḥam.

Asekhābhāgiyaṃ suttaṃ navahi puggalehi niddisitaḥḥam:  
saddhāvimuttana, paññāvimuttana, suññatāvimuttana, ani-  
mittāvimuttana, appaṇihitāvimuttana<sup>3</sup>, ubhatobhāgavimutte-  
na, samāsisinā<sup>4</sup>, paccekabuddha<sup>5</sup> - sammāsambuddhehi<sup>6</sup>  
cā ti.

Asekhābhāgiyaṃ suttaṃ imehi navahi puggalehi niddi-  
sitaḥḥam.

Evam lokuttaraṃ suttaṃ sattādhīṭṭhānaṃ imehi chabbi-  
satiyā puggalehi niddisitaḥḥam.

Lokiyaṃ suttaṃ sattādhīṭṭhānaṃ ekūnavīsatiyā pugga-  
lehi niddisitaḥḥam. Te caritehi niddiṭṭhā samanvesitaḥḥa<sup>7</sup>,  
keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rā-  
gacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca,  
keci dosacaritā ca mohacaritā ca, keci rāgacaritā ca do-  
sacaritā ca mohacaritā ca.

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito,  
rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito  
ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosaca-  
rito<sup>8</sup>, dosamukhe ṭhito mohacarito<sup>9</sup>, dosamukhe ṭhito rāga-  
carito<sup>9</sup>, dosamukhe ṭhito rāgacarito ca dosacarito ca mo-  
hacarito ca, mohamukhe<sup>10</sup> ṭhito<sup>10</sup> mohacarito<sup>10</sup>, mohamukhe  
ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe  
ṭhito rāgacarito ca dosacarito ca mohacarito cā ti.

Lokiyaṃ suttaṃ sattādhīṭṭhānaṃ imehi ekūnavīsatiyā  
puggalehi niddisitaḥḥam.

Vāsanābhāgiyaṃ suttaṃ silavantehi niddisitaḥḥam. Te

<sup>1</sup> "vimuttakena, S.

<sup>2</sup> diṭṭhappattena, B., S.

<sup>3</sup> apapita<sup>10</sup>, B.

<sup>4</sup> "sisinā, S.; "sisinā, B. B., Com.

<sup>5</sup> "buddhehi, B. B.,

<sup>6</sup> am, S.

<sup>7</sup> samānesi<sup>10</sup>, B.,

<sup>8</sup> rāgacarito, S.

<sup>9</sup> moha<sup>10</sup>, S.

sīlavanto pañca puggalā: pakatisīlam, samādānasīlam, cīttapasādo, samatho, vipassanā cā ti.

Vāsanābhāgiyaṃ suttam imehi pañcahi puggalehi niddisatabbam.

Imehi pañcahi dhammehi lokuttaram suttam dhammā-dhīṭṭhānam tīhi suttehi niddisatabbam: dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca<sup>1</sup>.

Lokiyaṃ ca lokuttaraṃ ca sattādhiṭṭhānaṃ ca dhammā-dhīṭṭhānaṃ ca ubhayena niddisatabbam.

Nāṇaṃ paññāya niddisatabbam: paññindriyena paññā-baleṇa adhipaññāsikkhaya dhammavicayasambojjhaṅgena sammādiṭṭhiyā tīraṇāya<sup>2</sup> santiraṇāya<sup>3</sup> dhamme<sup>4</sup>-ñāṇena anvaṇe-ñāṇena khaye-ñāṇena anuppāde-ñāṇena anaññā-taṇhāssamītiindriyena<sup>5</sup> aññindriyena aññātāvindriyena<sup>6</sup> cakkhunā vijjāya buddhiyā bhūriyā medhaya, yaṃ yaṃ vā pana labbhati, tena tena paññādhivacanena niddisatabbam. Ñeyyaṃ attānāgatapacoppannehi ajjhattikabāhirehi hi-nappantehi dūrasantikehi sampkatasampkatehi kusalāku-salābyakatehi, sampkhepato vā chahi ārammaṇehi niddisi-tabbam. Nāṇaṃ ca ñeyyaṃ ca tadubbhayena niddisatabbam, paññā pi ārammaṇabhūtaṃ ñeyyaṃ, yaṃ kiñci ārammaṇa-bhūtaṃ ajjhattikaṃ vā bāhiraṃ vā, sabban taṃ sampkha-tena asampkhatena ca niddisatabbam.

Dassanabhāvanā sakavacanam paravacanam<sup>7</sup> viśaṃjani-yaṃ aviśaṃjaniyaṃ kammaṃ vipāko ti sabbattha tadu-bhayaṃ<sup>8</sup> sutte yathā niddiṭṭham tathā<sup>9</sup> upadhārayitvā<sup>10</sup> labbhamānato<sup>11</sup> niddisatabbam, yaṃ vā<sup>12</sup> pana kiñci Bha-gavā aññataravacanam<sup>13</sup> bhāsatī, sabban taṃ yathā nid-diṭṭham dhārayitabbam.

Duvidho hetu: yaṃ ca kammaṃ ye ca<sup>14</sup> kilesā.

Samudayo kilesa<sup>15</sup>.

<sup>1</sup> *om. S.*      <sup>2</sup> *ti<sup>o</sup>, B. B.*

<sup>3</sup> *santi<sup>o</sup>, B. B.*      <sup>4</sup> *dhammena, B.*

<sup>5</sup> *anaññāta<sup>o</sup>, B.*; *anaññātaññāssāmīndriyena, B.*

<sup>6</sup> *aññātā<sup>o</sup>, S.*      <sup>7</sup> *adutābhayaṃ, S.*      <sup>8</sup> *om. B.*

<sup>9</sup> *upaṭṭhāyayitvā, B.*      <sup>10</sup> *labbhadhānato, S.*

<sup>11</sup> *aññātaram vā<sup>o</sup>, S.*      <sup>12</sup> *vā, S.*      <sup>13</sup> *so, B.*



Tattha kilesā saṃkilesabhāgiyena suttena niddisitaṭṭhā, samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca suttena niddisitaṭṭho.

Tattha kusalam catūhi suttehi niddisitaṭṭham: vāsanābhāgiyena dassanabhāgiyena bhāvanābhāgiyena asekkhabhāgiyena ca, akusalam saṃkilesabhāgiyena suttena<sup>1</sup> niddisitaṭṭham. Kusalaṃ ca akusalaṃ ca tadubhayena<sup>2</sup> niddisitaṭṭham.

Anuññātāṃ Bhagavato anuññātāya<sup>3</sup> niddisitaṭṭham. Tam pañcavidham: saṃvaro, paṇāsam, bhāvanā, sacchikiriya, kappiyanuloma<sup>4</sup> ti. Yam dissati tāsu tāsu bhūmīsu, tam kappiyanulomena niddisitaṭṭham. Bhagavatā paṭikkhittam paṭikkhittakāraṇena niddisitaṭṭham. Anuññātāṃ ca paṭikkhittāṃ ca tadubhayena<sup>5</sup> niddisitaṭṭham.

Thavo<sup>6</sup> pasamsāya niddisitaṭṭho. So pañcavidhena veditaṭṭho: Bhagavato, dhammassa, ariyasamgassa, ariyadhammānaṃ sikkhāya, lokiyagunapamattiyā ti. Evam thavo pañcavidhena niddisitaṭṭho.

Indriyabhūmi navahi paṭehi niddisitaṭṭhā, kilesabhūmi navahi paṭehi niddisitaṭṭhā.

Evam etāni aṭṭhārasa padāni honti: nava padāni kusalāni, nava padāni akusalāni ti.

Tathā hi vuttam:

Aṭṭhārasa mūlapadā kuhi<sup>7</sup> daṭṭhabbā?

Sāsana-paṭṭhāne ti (Cf. p. 127).

Tenāha āyasmā Mahakaccāno<sup>8</sup>: —

Navahi ca<sup>9</sup> paṭehi kusalā | navahi ca yujjanti akusalapakkhā  
ete khalu mūlapadā<sup>10</sup> | bhavanti aṭṭhārasa padāni ti.

Niyuttam sāsana-paṭṭhānam.

<sup>1</sup> om. S.      <sup>2</sup> °yehi S.

<sup>3</sup> anuññātāya, S.

<sup>4</sup> kappiyā ti lomo, B.

<sup>5</sup> tava. B. B.

<sup>6</sup> kuhi, B.

<sup>7</sup> °kaccāyano, S.

<sup>8</sup> °pādā, B.

Ettavatā samattā Nettiyā aya-smatā Mahākaccānena  
bhāsita Bhagavatā anumoditā mūlasamgitiyam samgītā ti\*.

Nettipakaraṇam niṭṭhitam\*.

\* B. adds (cf. A. V, p. 361, n. 8): —

Jinacakke vijjulakkhe sotī bho pūramāpito (sic)  
raṭṭhanīyyāta-āyehi saddhā tisso vanātuso  
ropitā antepūramhi attham pekkhiya cintayam  
uyyānoppādamūlena piḥesi piṭṭayam (sic)  
sāsana-phullasobhite nānāthūpādi-maṇḍite  
amarappūranūmake [in Burmese] aṭṭhaye viśuddha-  
rasampanno

ñeyyadhammādilakkhito alaṅkāraparo guru  
vasanto tena likkhito amara-pūradatiya [in Burmese]  
stri-pavarādityā lokādhipati Vijayamahādhammarājādhirāja.  
then a few words in Burmese, and after these: Nettipaka-  
raṇam niṭṭhitam, then again a few words in Burmese, after  
which: nibbānapaccayo hotu [in Burmese].

\* S. adds nibbānapaccayo hotu.

## EXTRACTS FROM THE COMMENTARY.

p. 1. (fol. 82,  
rev., second  
line).

Tattha ken' aṭṭhena Netti?

Saddhammanayan' aṭṭhena.

Yathā hi taphā satte kāmādibbhaṃ nayatī ti bhava-  
netti ti vuccati, evaṃ ayaṃ pi veneyyasatte ariyadhammaṃ  
nayati ti saddhammanay' aṭṭhena Netti ti vuccati.

Atha vā nayantitāyā ti Netti. Nettipakarapena hi ka-  
raṇabhūtena dhammakathikā veneyyasatte dassanamaggaṃ  
nayanti sampāpentī ti.

Niyyanti vā ettha etasmim pakaraṇe adhiṭṭhānabhūte  
paṭiṭṭhāpetvā veneyyā nibbānaṃ sampāpiyanti ti Netti.  
Na hi Netti-upadesasannissayena vinā aviparītasuttatthā-  
vabodho sambhavati. Tathā hi vuttam: — *Tasmā nibbā-  
yitukāmenā* ti adi. Sabbā pi hi suttassa atthasamvappanā  
Netti-upadesāyattā Netti ca suttapabbavā, suttam sammā-  
sambuddhapabbavan ti.

p. 1. (fol. 82,  
rev., third  
line).

Mahākaccānenā ti Kacco ti purātano isi, tassa vaṃ-  
salaṅkārabhūto ayaṃ mahāthero Kaccāno ti vuccati. Ma-  
hākaccāno ti pana pūjavacanam yathā Mahāmoggallāno ti.  
Kaccāyanagottaniddiṭṭhā ti pi pāṭho. Ayaṃ ca gāthā  
Nettisamgāyantehi pakarapatthasamgaṇhavasena ṭhapitā ti  
daṭṭhabbā. Yathā cāyaṃ, evaṃ Hāravibhaṅgavare: tan-  
taṃ Hāra-Niddesa-nigamana Tenāha āyasmā ti ādi-  
vacanam.

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<sup>1</sup> The Commentary uses vibhāga and vibhaṅga indiffe-  
rently, but in a passage describing the contents of our  
work it says: — *Sā paṇāyaṃ Nettipakaranaparicchedato*



Tattha ken' atthena hārā?

Hariyanti etehi ettha vā sutta-geyyādi-visayā aññāpa-samsayavipallāsa ti hārā. Haranti vā sayam tāni. Haranamattam evā ti hārā, phalūpacārena.

p.l. (folks),  
rev., third  
line from  
bottom).

Atha vā hariyanti vohāriyanti dhammasaṃvappaka-dhammapaṭiggāhakehi, dhammassa dānagahapavasenā ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanāvali-samūho hārasāṅkhāto attano avayavabhūtaratanasamphas-sehi samupajaniyamānehi<sup>1</sup> bhedasukho hutvā tadupabhogijanasarirasantāpam nidāghapariḷāhūpajaniṭam vūpasameti, evam ete pi nānāvidhaparamattharatanaapabandhā saṃvappanā visesā attano avayavabhūtaparamattharatanaadhigamena samuppādiyamānanibbutisukhā dhammapaṭiggāhaka-janahadayaparitāpam kāmarāgādi-kilesahetukam vūpasameti ti.

Atha vā hārayanti aññāpādīnam hāram apagamam karonti ācikkhanti ti vā hārā.

Atha vā sotujanaccittassa haraṇato ramaṇato ca hārā, niruttinayena. Yathāha: — *Bhavesu vantagemano ti Bhagavā* ti.

Tattha nayan ti saṃkilese vodānāni ca vibhāgato ān-  
penti ti nayā. Niyanti vā tāni etehi ettha vā ti nayā.  
Nayanamattam eva vā ti nayā. Niyanti vā sayam dham-  
makathikehi upaniyanti suttassa atthapavicayatthan ti nayā.

p.l. (folks),  
rev., fourth  
line).

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā sammā paṭivijjhiyamānā paccayapaccayuppannadhammānam yathākkamasambandhavibhāgabyāpāravirahanurūpabalabhāvadassanena asaṃkarato sammutisaccaparamatthasaccānam sabhāvaṃ pavedayaṇtā paramatthasaccapaṭivedhāya saṃvattanti, evam eva te pi kaṇhasukkasappaṭibhā-

tippabhedā Hāra-Naya-Paṭṭhānānam vasena. Pathamaṃ hi Hāravīcaro, tato Nayavīcaro, pacchā Paṭṭhānavīcaro ti. Paṭivavatthānato pana Saṃgahavāra-Vibhāgavārasena duvidhā. Sabbā pi hi Netti Saṃgahavāro Vibhāgavāro ti vāradvayam eva hoti . . . Vibhāgavāro pana Uddesa-Nid-  
desa-Paṭiniddesavasena tividho.

<sup>1</sup> manahi.

gadhammavibhāgadassanena aviparitasuttatthāvabodhāya abhisambhūnantā vineyyānam catusaccapaṭivedhāya samvattanti.

Atha vā pariyatti-atthassa nayanato samkilesato yamanato ca nayā, niruttinayena.

p.ā. (fetāha,  
obv., last  
line).

Evam uddiṭṭhe hārādayo niddisitum Tattha samkhepato ti ādi araddham.

Tattha tatthā ti tasmim uddesapāṭhe, saṅkhepato Netti kittitā ti samāsato Nettipakaranam kathitam, hārānaya-mūlapadānam hi sarūpadassanam Uddesapāṭhena katan ti.

Samaññato visesena padattho lakkhaṇam kamo ettiāvata ca hetvādi veditabbā hi viññunā.

Tesu avisesato visesato ca hārā-nayānam attho dassito, lakkhaṇādisu pana avisesato sabbe pi hārā nayā ca yathākkamam byañjanatthamukhena navaṅgassa sāsanaassa atthasamvappanālakkhaṇā, visesato pana tassa tassa hārassa nayassa ca lakkhaṇam Niddese eva kathayissāma. Kamādimi ca yasmā nesam lakkhaṇesu ātesu suviññeyyāni honti, tasmā tāni pi Niddesato parato pakāsayissāma. Ya pana Assāḍādinavatā ti adika Niddesagāthā.

Tāsu assāḍādinavatā (1)<sup>1</sup> ti assādo ādinavatā ti padavibhāgo, ādinavatā ti ca ādinavo eva. Keci assāḍādinavato ti paṭhanti. Tam na sundaram. Tattha assādiyati ti assādo. Sukham somanassañ ca. Vuttam h'etaṃ: — *Yaṃ bhikkhaṃ pañcupādānakkhandhe paṭicca uppijati sukham somanassam, ayaṃ pañcasu upādānakkhandhesu assādo ti. Yathā ca sukham somanassam, evam itthārammaṇam pi. Vuttam pi c'etaṃ: — So tad assādeti, tam nikāmeti ti. — Rūpaṃ assādeti abhinandati, tam ārabha rāgo uppijati ti. — Samyojanīyesu bhikkhave dhammesu assādānupassino ti ca. Assādeti etāyā ti vā assādo. Taphā. Taphāya hi karaṇabhūtāya puggalo sukham pi sukhārammaṇam pi assādeti. Yathā ca taṇhā, evam*

<sup>1</sup> The numbers in brackets indicate the verses of the Niddesavāra in which the words commented on occur.

vipallāsā pi. Vipallāsavasena hi sattā anīṭṭham pi ārammanam itthākārena assādentī. Evaṃ vedanāya sabbesaṃ tebhūmakasaṅkhārānaṃ taṇhāya vipallāsānañ ca assāda-vicāro veditabbo. Kathaṃ pana dukkhadukkhamaasukha-vedanūnaṃ assādaniyatā ti? Vipallāsato sukhapariyāya-sabbhāvato ca. Tathā hi vuttam: — *Sukhā kho āvuso Vissāka vedanā phitissukhā vipariyāmadukkhā, dukkhā vedanā phitidukkhā vipariyāmasukhā, adukkhamaasukhā vedanā ānāpasukhā aññāpadukkhā ti* (M. I, p. 303). Tattha vedanāya aṭṭhasatapariyāyavasena tebhūmakasaṅkhārānaṃ nikkhepakaṇḍa-rūpakaṇḍavasena taṇhāya saṃkilesavatthuvibhāge nikkhepakaṇḍake ca taṇhāniddesavasena vipallāsānaṃ subhasaññādivasena dvāsattḥiditṭhigatavasena ca vibhāgo veditabbo. Ādinavo dukkhā vedanā tisso pi vā dukkhatā. Atha vā sabbe pi tebhūmakā saṅkhārā ādinavo. Ādinam ativiya kapaṇam vāti pavattati ti ādinavo. Kapaṇamanusso evaṃ sabbhāvā ca tebhūmakā dhammā aniccatādi-yogena. Yato tattha ādinavānupassanā āradhāvipassakānaṃ yathābhūtanayo ti vuccati. Tathā ca vuttam: — *Yam bhikkhave paccupādānakkhandhā aniccā dukkhā vipariyāmadhammā, ayaṃ pañcasu upādānakkhandhesu ādinavo ti*. Tasmā ādinavo dukkhasaccaniddesabhūtānaṃ jātiyādinam aniccatādinam dvācattālisāya ākāraṇam ca vasena vibhajitvā niddisitaḥ.

Nissarati etenā ti nissaraṇam (1). Ariyamaggo. Nissarati ti vā nissaraṇam. Nibbānam. Ubhayam pi sāmāññāniddesena ekasesena vā nissaraṇam ti vuttam. Pi (1)-saddo purimānaṃ pacchimānañ ca sampiḍḍanatto. Tattha ariyamaggapakke satipaṭṭhānādinam sattatimsabodhipakkhiyadhammānaṃ kāyānupassanādināñ ca tadantogadhabhedānaṃ vasena nissaraṇam vibhajitvā niddisitaḥ, nibbānapakkhe pana kiñcāpi asaṅkhatāya dhātuyā nippariyāyena vibhāgo n'atthi, pariāyena pana sopādisesa-nirupādisesabhedena. Yato vā tam nissatam tesam paṭisambhidāmagge dassitapabbhedānaṃ cakkhādinaṃ channaṃ dvārānaṃ rūpādinaṃ channaṃ ārammaṇānaṃ tam tam dvārapavattānaṃ channaṃ channaṃ viññāṇa-phassa-vedanā-saññā-cetanā-taṇhā-vitakka-vicārānaṃ paṭhaviddhātū-ādinaṃ channaṃ



dhātūnaṃ dasannaṃ kasipāyatanānaṃ kesādināṃ battim-sāya ākārānaṃ pañcannaṃ khandhānaṃ dvādasannaṃ āyatanaṃ atthārasannaṃ dhātūnaṃ, lokiyānaṃ indriyānaṃ kāmādhātu-ādināṃ tissannaṃ dhātūnaṃ kāmabhavādināṃ tippaṃ tippaṃ bhavānaṃ catunnaṃ jhānānaṃ appamāññānaṃ āruppānaṃ dvādasannaṃ pañcasamuppādaṅgānaṃ cā ti evaṃ-ādināṃ saṅkhatadhammānaṃ nissaraṇabhāvena vibhajitvā niddisitaḥham.

Phalaṃ (1) ti desanāphalaṃ. Kiṃ pana taṃ ti? Yaṃ desanāya nipphādiyati. Nana ca nibbānādhiḡamo Bhagavato desanāya nipphādiyati? *Nibbānaṃ ca nissaraṇaṃ* ti iminā vuttam evā ti saccam etaṃ. Taṃ ca kho paramparāya. Idha pana paccakkhato desanāphalaṃ adhippetam. Taṃ pana sutamaggañāṇaṃ: attha-dhamma-vedādi-ariyamaggaṃsa pubbhāḡapaṭipattibhūtaṃ chabbisuddhiyo, yaṃ ca tasmim khāḡe maggaṃ anabhisambhūḡantassa kālantare tadadhiḡamakāraṇabhūtaṃ sampattibhavahetaṃ ca siyā. Tathā hi vakkhati (p. 7): —

*Attānudiṭṭhiṃ āharā*

*evaṃ maccutaro siyā* (ti idaṃ phalaṃ) ti; (p. 6): —

*Dhammo haḡe vakkhati dhammacāriṃ* ti idaṃ phalaṃ ti ca.

Etena nāyena devesu e'eva manussesu ca āyavāḡa-bala-sukha-yaṃ-parivāra-ādhipateyyasampattiyo upādhi-sampattiyo cakkavattisiri devaḡajjasiri cattāri sampatticakkāni, silasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhidā sāvakabodhi paccekabodhi sammāsambodhi ti sabbā pi sampattiyo puññasambhārahetukā Bhagavato desanāya sādhetabbatāya phalaṃ ti veditaḡa.

Upāyo (1) ti ariyamaggaḡapadaṭṭhānabhūtaṃ pubbhāḡapaṭipadā. Sā hi purimā purimā pacchimāya pacchimāya adhiḡamupāyabhāvato paramparāya magganibbānādhiḡamaṃsa ca hetubhāvato upāyo yā ca pubbe vuttaphalādhiḡamaṃsa upāyapaṭipatti. Keci pana saha vipassanāya maggo upāyo ti vadanti. Tesam matena nissaraṇaṃ ti nibbānaṃ eva vuttam siyā. Phalaṃ viya upāyo pi pubbhāḡo ti vuttam siyā, yaṃ pana vakkhati (p. 6): — *Sabbe dhammā | pa | visuddhiyā* ti āyāḡ upāyo ti, etthāpi pubba-

bhāgapaṭipadā eva udāhatā ti sakkā viññatam. Yasmā pana (p. 6) *te pahāya tare oghan ti* idam nissarapan ti ariyamaggassa nissaraṇabhāvaṃ vakkhati. Ariyamaggo hi oghatarapan ti.

Āpatti (1) ti āpārahassa Bhagavato veneyyajanassa hitasiddhiyā evaṃ paṭipajjati ti vidhānam. Tathā hi vakkhati (p. 7):

*Suññato lokam avekkhassu | Mogharājā (ti āpatti ti).*

Yoginan (1) ti catuṣaccakammaṭṭhānabhāvanāya yuttapayuttānam veneyyānam, atthāyā ti vacanaseso.

Desanā hāro (1) ti etesaṃ yathāvuttānam assāḍādinam vibhajanalakkhaṇo sampvappanāviseso desanā-hāro nāma ti attho. Etthāha: kim pan' etesaṃ assāḍādinam avasesānam vacanam desanā-hāro udāhu ekaccānam ti? Niravasesānam yeva. Yasmim hi sutte assāḍādinava-nissaraṇāni sarūpato āgatāni, tattha vattabbam eva n'atthi, yattha pana ekadesena āgatāni na vā sarūpena, tattha anāgatam atthavasena niddhāretvā hāro yojetabbo. Ayaṃ attho Desanā-hāravibhaṅge āgamissati ti idha na papañcito.

Yam pucchitan (2) ti yā pucchā, viciyamānā ti vacanaseso. Vissajjitaṃ anugiti ti etthāpi es'eva nayo. Tattha vissajjitaṃ (2) ti vissajjana, sā ca ekam sabyākaraṇādivasena catubbidham byākaranam. Ca (2)-saddo sampiṇḍanattho. Tena gathāyaṃ avuttam padādim saṅgaṇhāti. Tā pana pucchā vissajjanā kassā ti? āha: sut-tassā ti. Etena suttena<sup>1</sup> āgatam pucchā-vissajjanam vicetabban ti dasseti. Yā ca anugiti (2) ti vuttass' eva atthassa yā anupucchā-giti anugiti, Saṅgahagāthā. Pucchāya vā anurūpā giti. Etena pubbāparam gahitaṃ. Byākaranaṃ hi pucchānurūpata idha pubbāparam nāma, yā pucchānusaṃdhi ti vacanti, purimam suttassā ti padam pubbāpekkhanti puna suttassā ti vuttam. Tena suttassa-nissayabhūte assāḍālike parigaṇhāti. Ettavata vicaya-hārasa visayo niravasesena dassito hoti. Tathā ca vakkhati: — Vicaya-hāravibhaṅge padam vicināti | pa | anugitim vici-nati ti.

<sup>1</sup> sutte.

Tattha sutte sabbesam padānam anupubbena atthaso byañjanaso ca vicāro padavicayo. Ayam pucchā aditthajotanaṁ dītthasamsandanaṁ vimaticchedanaṁ anumatipucchā kathetukamyatāpucchā sattādhitthānaṁ dhammādhitthānaṁ ekādhitthānaṁ anekādhitthānaṁ sammutivisayā paramatthavisayā atitavisayā anāgatavisayā paccuppannavisayā ti ādinā pucchā-vicayo veditabbo. Idam vissajjanam ekamsabyākaraṇam vibhajjabyākaraṇam paṭipucchābyākaraṇam thapanam sāvasesam niravasesam\* sa-uttaram anuttaram lokiyam lokuttaram ti ādinā vissajjanā-vicayo. Ayam pucchā iminā sameti etena sameti ti pucchitattham ānetvā vicayo pubbenāparam samsandevā pavicayo pubbāparavicayo. Ayam anugiti vuttatthasangahā avuttatthasangahā tadubhayatthasangahā kusalatthasangahā akusalatthasangahā ti ādinā anugitti-vicayo. Assādaḍḍisu sukhavedanāya itthārammaṇānubhavalakkhaṇā ti ādinā, taṇhāya ārammaṇalakkhaṇā ti ādinā, vipallāsānam viparitagaṇalakkhaṇā ti ādinā, avasitthānam tebhūmakadhammānam yathāsakalakkhaṇā ti ādinā sabbesaṁ ca dvāvisatiyādhikesu\* dvācattālīsādhike ca dukasate labbhamānapadavasena tan tam assādatthavisesaniddhāraṇam assāda-vicayo. Dukkha-vedanāya anitthānubhavanalakkhaṇā ti ādinā, dukkhasaccānam paṭisandhilakkhaṇā ti ādinā, aniccātādinam ādiantavantatāya aniccan ti kathāya ca anicca ti ādinā sabbesaṁ ca lokiyadhammānam sampkilesabhāgiya-hāpabhāgiyatādivasena ādinavavuttiyā okāraniddhāraṇena ādinavavicayo. Nissaraṇapade ariyamaggassa āgamanato kāyāmu-passanādi-pubbabhāgapatipadā vibhāgavisesaniddhāraṇavasena nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāraṇavasenā ti evam nissaraṇa-vicayo. Phalādinam tan tam suttadesanāya sāmetabbaphalassa tadupāyassa tattha tattha Satthu vidhānavacanassa ca vibhāganiddhāraṇavasena vicayo veditabbo. Evam padapucchāvissajjanapubbāparānugittinam assādaḍḍinam ca vīsesaniddhāraṇavasena vicayalakkhaṇo vicayo-hāro ti veditabbo.

\* niravasesam.

\* yātikesu.



Sabbesan (3) ti sojasannam. Bhūmi (3) ti byañjanam sandhāyaha, byañjanam hi mūlapadāni viya nayānam hārānam bhūmi pavattiṭṭhānam, tesam byañjanavicārabhāvato. Vuttam hi: — Hārā byañjanavicayo ti (p. 1). Peṭake pi hi vuttam: — Sabbe hārā sampathamānā nayanti suttattham byañjanavidhiputhuttā ti. Gocaro (3) ti suttattho. Suttassa hi padatthānidhāraṇamukhena hārayojanā, tesam byañjanatthānam. Yuttāyuttaparikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti parikkhā ti pi paṭho, yutti ayuttimam vicāraṇā ti attho. Katham pana tesam yuttāyuttajānanā? Catūhi mahāpadesehi avirujjhanena. Tattha byañjanassa tāva sabhāvaniruttibhāvo adhippetatthavācācābhāvo ca yuttābhāvo, atthassa pana sutta-vinaya-dhammatāhi avilomanam. Ayam ettha sampkepo, vitthāro pana parato āvibhavissati. Hāro yutti ti niddiṭṭho (3) hi evam sutte byañjanatthānam yuttāyuttābhāvavibhāvanalakkaḥo yutti-hāro ti veditabbo.

Dhamman (4) ti yam kiñci suttāgatam kusalādi-dhammam āha. Tassa dhammassā (4) ti tassa yathāvuttassa kusalādidhammassa. Yam padatṭhānan (4) ti yam kāraṇam tam Yonisomanasikārādi-sutte āgatam āgatam vā sambhavato niddhāretvā kathetabban ti adhippāyo. Iti (4) ti evam vuttanāyena ti attho. Yāva sabbe dhammā (4) ti yattakā tasmim sutte āgatadhammā, tesam sabbesam pi yathānūrūpam padatṭhānam niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgatassa dhammassa yam padatṭhānam tassa pi yam padatṭhānan ti sambhavato yāva sabbadhammā padatṭhānavicāraṇā katabbā ti attho. Eso hāro padatṭhāno (4) ti evam sutte āgatadhammānam padatṭhānābhūtā dhammā tesā ca padatṭhānābhūtā ti sambhavato padatṭhānābhūtā-dhammanidhāraṇalakkaḥo padatṭhāno nāma hāro ti attho.

Vuttam hi ekadhamme (5) ti Kusalādisu Khandhādisu vā yasmim kasmiñci Ekadhamme<sup>1</sup> sutte sarūpato niddhāraṇavasena vā kathite. Ye dhammā ekalakkaḥaḥa keci (5) ti ye keci dhammā kusalādibhāvena rūpakkan-

<sup>1</sup> Cf. A. I, p. 30; 43 sqq.; S. V, p. 32 sqq.

dhādibhāvena vā, tena dhammena samānalakkhapā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāva khandhādisabhāva dhammā sutte avuttā pi tāya samānalakkhapatāya vuttā bhavanti ānetvā samvappanavasenā ti adhippāyo. Ettha ca ekalakkhapā ti samānalakkhapā vuttā. Tena saha cūritā samānakiccatā samānahetutā samānaphalatā samānārammapatā ti evam-ādīhi avuttānam pi vuttānam viya niddhārapam veditabbam. So hāro lakkhano nāma (5) ti evam sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā samvappanā so lakkhano nāma hāro ti attho.

Neruttan (6) ti niruttam padanibbacanan ti attho. Adhippāyo (5) ti buddhānam sāvakanam vā tassa suttassa desakanam adhippāyo. Byañjanan (6) ti byañjanena, karape hi etam paccattam. Kāmañ ca sabbe hāra byañjanavicayā, ayam pana visesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanan ti vuttam. Tathā hi vakkhati: — Byañjanena suttassa neruttāñ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbo ti. Atha (6) ti padapūranamattam. Desanā nīdānan ti nidadāti phalan ti nidānam, kāraṇam. Yena kārapena desanā pavattā, tam desanāya pavattinimittan ti attho. Pubbāparānusandhi (6) ti pubbena ca aparena ca anusandhi. Pubbāparena sandhi ti pi pātho. Suttassa pubbabhāgena aparabhāgam samsandevā kathanan ti attho. Samgītiyasena vā pubbāparabhūtehi suttantarehi samvappāyamānessa suttassa samsandanam pubbāparānusandhi. Yam pubbapadena parapadassa sambandhanam, ayam pi pubbāparasandhi. Eso hāro catubyūho (6) ti evam nibbanañ adhippāyādīnam catunnam vibhāvanalakkhano catubyūho hāro nāma ti attho.

Ekamhi padaṭṭhāne (7) ti ekasmiṃ arambhādātu-ādike parakkamadhātu-ādīnam padaṭṭhānabhūte dhamme desanārūlhe sati. Pariyesati sesakam padaṭṭhānan (7) ti tassa visabhāgatāya agahapena vā sesakam pamā-ḍādinam āsannakārapattā padaṭṭhānabhūtam kosajjādikam dhammantaram pariyesati paññāya gavesati, pariyesitvā ca samvappanāya yojanto desanam āvattati paṭipakkhe

(7) ti viriyārambhādimukhena āradḍham suttaṃ vuttanayena pamāḍādivasena niddisanto desanāṃ paṭipakkhato āvatto ti nāma. Āvatto nāma so hāro (7) ti desanāya gahitadhammānaṃ sabhāga-visabhāgadhammavasena āvattanalakkhaṇo āvatto-hāro nāma ti attho.

Dhamman (8) ti sabhāvadhamman. Taṃ kusalādivasena anekavidhaṃ. Padaṭṭhānan (8) ti yasmim paṭiṭṭhite uttarigunavisesa adhigacchati, taṃ visesādhigamakāraṇaṃ. Bhūmim (8) ti puthujjanabhūmi dassanabhūmi ti evamādikaṃ bhūmim<sup>\*</sup>. Vibhajate (8) ti vibhāgena katheti. Sādhāraṇe (8) ti dassanapahātābbūdi-nāmasena vā puthujjana-sotāpannādi-vatthuvaseṇa vā sādhāraṇe avasiṭṭhe samāne ti attho. Vuttavipariyāyena asādhāraṇā veditābbā. Neyyo vibhatti (8) ti yathāvuttadhammānaṃ vibhajano ayaṃ hāro vibhatti (8) ti nātabbo ti attho. Tasmā sampkilesadhamme vodānadhamme ca sādhāraṇāsādhārapato padaṭṭhānato bhūmito ca vibhajanalakkhaṇo vibhatti-hāro ti daṭṭhabbam.

Niddiṭṭhe (9) ti kathite sutte āgate samvappite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evaṃ bhāvitasadise bhāvetabbe ti attho. Pahīne (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttānaṃ dhammānaṃ ye paṭipakkhā, teṣaṃ vasaṇa parivatte ti attho. Evaṃ niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo parivattano-hāro (9) ti veditabbo.

Vividhāni ekasmim yeva atthe vacanāni vivacanāni, vivacanāni eva vevacanāni (10), pariyaṇasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhāraṇe, tena bahū eva pariyaṇasaddā eva vacana-hārayojanāyaṃ kathetābbā. Na katipayā ti dasseti. Sutte vuttāni (10) ti navavidhasuttantaśāṅkhate tepiṭake budhavadāne bhāsītāni. Etthāpi tu-saddassa attho anetvā yojetabbo. Tena pāliyaṃ āgatāni yeva vevacanāni gahetābbāni ti vuttaṃ hoti. Ekadhammassā (10) ti ekassa padaṭṭhassa. Yo jānati<sup>2</sup> suttavidū (10) ti yathā: Sabbissa jānāhi ti vutte Sabbinaṃ vicārehi, Sabbi dethā ti

<sup>\*</sup> bhūmi.

<sup>2</sup> janati.



vā ānāpeti ti attho, evaṃ yo suttakovido dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojeti ti attho. Vevacana nāma so hāro (10) ti tassa atthassa vuttappakārapariyāyasaddayojanā lakkhaṇo vevacana-hāro nāma. Tasmā ekasmīṃ atthe anekapariyāyasaddayojanā lakkhaṇo vevacana-hāro ti veditabbam.

Dhamman (11) ti khandhādiddhammam. Paññattihi (11) ti paññāpanehi pakārehi āpanehi, asaṅkarato vā ṭhapanehi. Vividhāhi (11) ti nikkhepapabhavādivasena anekavidhāhi. So ākāro (11) ti yā ekass' ev' atthassa nikkhepapabhavapaññatti-ādivasena anekāhi paññattihi paññāpanā, so ākāro. Neyyo paññatti nāma hāro (11) ti paññatti-hāro nāmā ti nātabbo. Tasmā ek' ekassa dhammassa anekāhi paññattihi paññāpetabbākāravibhāvanalakkhaṇo paññatti-hāro ti veditabbam.

Paṭiccuppādo (12) ti paṭiccasamuppādo. Indriyakhaṇḍhā (12) ti indriyāni ca khaṇḍhā ca. Dhātū-āyatanā\* (12) ti dhātuyo ca āyatanāni ca. Etehi (12) ti yo dvādasapadiko paccayākāro yāni ca dvāvisahi indriyāni ye ca pañcakkhaṇḍhā yā ca atthārassa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo samvappanānayo ogāhati, paṭiccasamuppādādike anupavisati ti attho. Otarāṇo nāma so hāro (12) ti yo yathāvutto samvappanāviseso, so otarāṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādinam gāthāya avuttānam pi saṅgaho datṭhabbo. Evaṃ paṭiccasamuppādādimukhehi suttatthassa otarāṇa-lakkhaṇo otarāṇo-hāro nāmā ti veditabbam.

Vissajjitamhi (13) ti buddhādihī byākate. Pañhe (13) ti nātur icchite atthe. Gāthayan (13) ti gāthārūḷhe, idaṃ ca pucchantā yebhuyyena gāthābandhavasena pucchanti ti katvā vuttam. Yam ārabbhā ti? Sā pana gāthā yam attham ārabbhā adhikicca pucchitā, tassa atthassa suddhasuddhaparikkhā ti padaṃ sodhitam, ārambho\* na sodhito, padaṃ ca sodhitam ārambho\* ca sodhito ti evaṃ padādinam sodhitāsodhitabhāvavicāro. Hāro so

\* āyatanāni.

\* ārabbhō.

sodhano nāma (13) ti yathāvuttavicāro sodhano-hāro nāma. Evaṃ sutte pada-padattha-paṇhārambhānaṃ sodhanalakkhaṇo sodhano-hāro ti vedittabbam.

Ekattatāya (14) ti ekassa bhāvo ekattam ekattam eva ekattatāya ekattatāya. Eka-saddo c'ettha samānasadda-pariyāyo, tasmā sāmāññenā ti attho. Visiṭṭhā mattā vimattā vimattā va vemattam, tassa bhāvo vemattatā. Tāya vemattatāya (14) vīsesenā ti attho. Te na vīkappayitabbā (14) ti ye dhammā dukkham samudayo ti ādinā sāmāññena jātijarākāmataṇhā-bhavataṇhā ti ādinā vīsesenā ca sutte desitā, te 'kim ettha sāmāññam ko vā vīseso' ti evaṃ sāmāññavīsesavīkappanavasena na vīkappitabbā. Kasmā? Sāmāññavīsesakappanāya vohārabbhāvena anavaṭṭhānato, kāla-disāvīsesādinam viya apekkhā-siddhūto ca. Yathā hi ajja hiyyo sve ti vuccamānā kālavīsesā anavaṭṭhitasabbhāvā, purimā disā pacchimā disā ti vuccamānā disāvīsesā ca, evaṃ sāmāññavīsesā pi. Tathā hi idaṃ dukkham ti vuccamānam jāti-ādi apekkhāya sāmāññam pi samānam saccāpekkhāya vīseso hoti. Esa nayo samudayaḍisu pi. Eso hāro adhiṭṭhāno (14) ti evaṃ suttāgatānaṃ dhammānaṃ avīkappanavasena sāmāññavīsesaniddhārāna-lakkhaṇo adhiṭṭhāno-hāro nāma ti attho.

Ye dhammā (15) ti ye avijjādikā paccayadhammā Yaṃ dhamman (15) ti yaṃ saṅkhārādikam paccayuppannadhammam janayanti nipphādentī. Paccayā (15) ti saha-jātapaccayabbhāvena. Param parato (15) ti param-parapaccayabbhāvena, anurūpasantānaghaṭanavasena paccayo hutvā ti attho. Upanissaya-koṭi hi idhādhippetā. Purimasmiṃ avasiṭṭho paccayabbhāvo. Hetum avakāḍḍhayitvā (15) ti taṃ yathāvuttam paccayasāṅkhātajanakādi-bhedabbinnam hetum ākaḍḍhitvā suttato niddhāretvā yo samvappanāsāṅkhāto. Eso hāro parikkhāro (14) ti evaṃ sutte āgatadhammānaṃ parikkhārasāṅkhāto hetu-paccayo niddhāretvā samvappana-lakkhaṇo parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye silādidhammā. Yaṃ mūlā (16) ti yesaṃ samādhi-ādinam mūlabhūtā, te tesam

samādhi-ādinam padaṭṭhānabhāvena samāropayitabbā ti sambandho. Ye c'ekatthā pakāsītā muninā (16) ti ye ca rāgavirūgā cetovimutti sekhapphala-kāmadhātusamattikkamanādisadda anāgāmiphalatthātāya ekatthā buddhamuninā paridīpitā, te aññamaññavevacanena samāropayitabbā ti sambandho. Samāropanam c'ettha sutte yathārutavasena niddhāraṇavasena vā gāyhamānassa sikkhattayasāṅkhātassa sīlādikkhandhattayassa pariyañtara-vibhāvanamukhena bhāvanāpāripūrīkathanam bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti. Esa samāropano hāro (16) ti esa sutte āgatadhammānam padaṭṭhānavevacanabhāvanā pahānasamāropanavicāraṇa-lakkhaṇo samāropano nāma hāro ti attho.

Evam gāthābandhavasena soḷasa pi hāre niddisitvā idāni nayo niddisituṃ Taṇhā cū ti ādi vuttam. Tattha taṇhā ca avijjam pi cū (17) ti sutte āgataṃ atthato niddhāraṇavasena vā gahītataṇham avijjam pi ca, yo neti (17) ti sambandho, yo samvappanāviseso, tam neti samkilesapakkham pāpeti samkilesavasena suttattham yojeti ti adhippāyo. Samathenā (17) ti samādhinā, vipassanāyā ti paññāyā. Yo neti vodānapakkham pāpeti. Tattha suttattham yojeti ti adhippāyo. Saccehi yojayitvā (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccam, avasesā tebhūmakadhammā dukkhasaccam, samathavipassanā maggasaccam, tena pattaḃbā asaṅkhata-dhātu nirodhasaccan ti, evam imehi catūhi saccehi yojitvā. Ayam nayo nandiyāvatto (17) ti yo taṇhāvijjāhi samkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccāyojanamukhena nayana-lakkhaṇo samvappanāviseso, ayam nandiyāvatto nayo nāmā ti attho. Ettha ca nayassa bhūmigāthāyam nayo ti vuttā, tasmā samvappanāviseso ti vuttam. Na hi atthanayo samvappanā, catusaccapaṭivedhassa anurūpo pubbabhāge anugāhananayo atthanayo, tassa pana yā ugghāṭitaññū-ādinam vasena taṇhādīnukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādasa cittappūdasamgahite sabbe pi akusale dhamme. Samūlehi (18) ti attano mūlehi lobha-



dosa-mohēhi ti attho. Kusale (18) ti sabbe pi catubhūmake kusalādhamme. Kusalamūlehi (18) ti kusalehi alobhādinūlehi yo neti, nayanto ca kusalākusalam māyāmarici-ādayo viya abhūtam na hoti ti bhūtam, paṭa-ghaṭādayo viya na sammutisaccamattān ti tatham, akusālassa itthavipākatabhāvato kusālassa ca anitthavipākatabhāvato vipāke sati avisampvādukattā avitatham neti, evam etesam tiṇṇam pi padānam kusalākusalavisesanutā datthabbā. Atha vā akusalāmūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayam nayo bhūtam tatham avitatham neti, cattāri saccāni niddhāretvā yojeṭi ti attho. Dukkhaḍḍini hi bādhakādhāvato aññathābhāvābhāvena bhūtāni saccasabhāvattā tathāni avisampvādanato avitathāni. Vuttam h'etam Bhagavatā: — *Cattār'imūni bhikkhave tathāni avitathāni anaññathāni ti* (S. V, p. 430). Tipukkhalam tam nayam āhū (18) ti yo akusalāmūlehi sampkilesapakkhassa kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayana-lakkhaṇo samvappanāviseso, tam tipukkhalā-nayan ti vadanti ti attho.

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavattehi catuhi vipallāsehi. Kilese (19) ti kilissanti vibādheṭi ti kilesā sampkiliṭṭhadhammā, sampkilesapakkhan ti attho. Keci sampkilese ti pi paṭhanti, kilesasahite ti attho. Indriyehi (19) ti saddhādihi indriyehi. Saddhamme (19) ti paṭipattipaṭivedhasaddhamme vodānapakkhan ti attho. Etam nayan (19) ti yo subhasaññādihi vipallāsehi sakalassa sampkilesapakkhassa saddhindriyādihi vodānapakkhassa ca catusaccayojanavasena nayana-lakkhaṇo samvappanāviseso, etam nayavidū saddhammanayakovidā atthanayakusalā eva vā, sihaviṭṭhiṭam nayan ti vadanti ti attho.

Veyyakarāṇesū (20) ti tassa tassa atthanayassa yojanattam katesu, suttassa atthavissajjanesū ti attho. Ten' evāha: tahiṃ tahiṃ ti. Kusalākusalā (20) ti vodāniyā sampkilesikā ca, tassa tassa nayassa disābhūtaḍḍhammā. Vuttā (20) ti suttato niddhāretvā kathitā. Manasā volokayate (20) ti te yathāvuttadhamme citten'eva ayam paṭhamā disā ayam dutiyā disā ti ādinā tassa tassa

nayassa disābhāgena upaparikkhati, vicāreti ti attho. Olokayate te abahi ti pi pāṭho. Tattha te ti te yathā-vuttadhamme, abahi ti abbhantaram citte evā ti attho. Tam khu disālocanam āhū (20) ti olokayate ti ettha yad etaṃ olokanam, tam disālocanam nāma nayam vadanti. Khū ti ca nipāto avadhūraṇe. Tena olokanam eva ayam nayo na koci atthaviseso ti dasseti.

Olokayitvā (21) ti paṭhamādidisābhāgena upaparikkhitvā. Disālocanenā (21) ti disālocananayena karaṇabhūtena. Yena hi vidhinā tassa tassa atthanayassa yojanāya disā olokiyanti, so vidhi disālocanan ti evaṃ vā ettha attho daṭṭhabbo. Ukkhipiyā (21) ti uddharitvā disābhūtadhamme suddhāretvā ti attho. Ukkhipiya yo samāneti ti pi paṭhanti. Tass' attho: yo tesam disābhūtadhammanam samānayanam karoti ti. Yan ti vā kriyāparāmasanam. Samāneti ti samam sammā vā āneti, tassa tassa nayassa yojanāvasena. Ke pana āneti? Sabbe kusalākusale tan tam nayadisābhūte. Ayam nayo (21) ti samāneti ti ettha yad etaṃ tam nayadisābhūtadhammanam samānayanam, ayam aṅkuso nāma nayo ti attho. Etaṃ ca dvayam vohāra-nayo kamma-nayo ti vuccati.

Evaṃ hāre nayo ca niddisitvā idāni nesam yojanakkammam dassento Soḷasa hārā paṭhamam ti ādim āha. Tattha paṭhamam soḷasa hārā yojetabbā ti vacanaseso. Hārasamvappanā paṭhamam kātabbā, byañjanapariyettibbhavato ti adhippāyo. Disālocanato (22) ti disālocanena, ayam eva vā pāṭho. Aṅkusena hi (22) ti hi-saddo nipātamattam. Sesam uttānam eva.

Idāni yesam byañjanapadānam atthapadānaṃ ca vasena Dvādasa padāni suttam ti vuttam (p. 1). Tāni padāni niddisitum Akkharam padam ti ādim āha. Tattha apariyosito pade vaṇṇo akkharam pariyāyena akkharanato asaṅcaranato, na hi vaṇṇassa pariyāyo vijjati. Atha vaṇṇo ti ken' atthena vaṇṇo? Atthasamvappanaatthena. Vaṇṇo eva hi ittharakhaṇatāya aparāparabhāvena pavatto padā-dibbhāvena gayhamāno yathāsambandham tan tam attham vadati. Ekakkharam vā padam akkharam. Keci pana



manasā - desanā - vācya akkharapato akkharan (23) ti vadanti. Padan (23) ti pajjati attho, etenā ti padam. Tam nāma-padam, ākhyāta-padam, upasagga-padam, nipāta-padan ti catubbidham. Tattha phasso vedanā cittan ti evam-ādikam satvapadānam nāma-padam. Phusati vedayati vijānāti ti evam-ādikam kriyāpadānam ākhyāta-padam. Kriyāvisesagahapanimittam pa iti evam-ādikam upasagga-padam. Kriyāya satvassa ca sarūpavisesappakāsanahetubbhūtam evan ti evam-ādikam nipāta-padam. Byañjanan (23) ti saṃkhepato vuttam: padābbhihitam attham byañjayati ti byañjanam. Vākyam. Tam pana atthato padasamudāyo ti dātṭhabbam. Padamattasavane pi hi adbhikarādivasena labbhamānehi padantarehi anasandhānam katvā atthasampañipatti ti vākyam eva attham byañjayati. Niruttan (23) ti ākāraḥhihitam nibbacanam niruttam. Niddeso (23) ti nibbacanavittāro niravasesadesanattā niddeso, padehi vākyassa vibhāgo ākāro. Yadi evam, padato ākārasa ko viseso ti? Apariyosite vākye avibhajjāmāne vā tadavayavo padam, uccārapavasena pariyosite vākye vibhajjāmāne vā tadavayavo ākāro ti ayam otesam viseso. Chatṭham vacanam chaṭṭhavacanam ākāro, chaṭṭhavacanam etassa ti ākārachaṭṭhavacanam (23). Byañjanapadam. Ettha ca byañjanan ti imassa padaesa nantaram vattabham ākārapadam niddesapadānantaram vadantena ākārachaṭṭhavacanan<sup>1</sup> ti vuttam, padānupubbikam pana icchantehi, tam byañjanapadānantaram eva kūtābbam. Tathā hi vakkhati (p. 9): — Aparimāṇā byāñjanā, aparimāṇā ākāra ti byāñjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākāra-pada-byāñjana-nirutti yo ca niddeso ti pathanti. Ettava<sup>2</sup> byāñjanam sabbam (23) ti yān' imāni akkharādini middiṭṭhāni, ettakam eva sabbam byāñjanam etehi asaṃgahitam byāñjanam nāma n'atthi ti attho.

Samkāsanā (24) ti saṃkhiṭṭena kāsanā. Pakāsanā (24) ti paṭṭhamam kāsanā, kāsiyati dīpiyati ti attho. Iminā hi atthapadadvayena akkharapadehi vibhāviyamāno atthā-

<sup>1</sup> ākāra<sup>2</sup><sup>2</sup> corrected into evam tāva.



kāro gahito. Yasmā akkharehi suyyamānehi supantānam visesādhānassa katattā padapariyosāne padatthasampatti-hoti. Tathā hi vakkhati (p. 9): — Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti ti, akkharehi padehi ca ugghaṭeti ti en. Vivaraṇā (24) ti vitthāraṇā. Vibhajā ca uttānikammaṃ ca paññatti ca vibhajauuttānikamma paññatti (24). Tattha vibhajā ti vibhāgaka-  
raṇam. Ubhayenāpi niddisanam āha. Idha purimanayen' eva byañjanākarehi niddisiyamāno atthakāro dassito ti datṭhabbam. Uttānikammaṃ pakāṭakarāṇam. Pakārehi āpanam paññatti. Dvayenāpi paṇiniddisanam katheti. Ettāpi nirutti-niddesasaṃkhātehi byañjana-padehi pakāsiyamāno atthakāro vutto, yo paṇiniddisiyati ti vuccati. Etehi (24) ti etehi eva saṅkasanādi-vimuttassa desanathassa abhārato. Attho (24) ti suttattho. Kamman (24) ti ugghaṭanādi-kammaṃ. Suttatthena hi desanāya pavattiyamānena ugghaṭitaññā-  
di-vineyyānam cittasantānassa pabodhanakriyānibhatti. So ca suttattho saṃkāsanādi-ākaro ti. Tena vuttam: attho kammaṃ ca niddiṭṭhan ti.

Tipi (25) ti līṅgavipallāsena vuttam, tayo ti vuttam hoti. Navahi padehi (25) ti navahi koṭṭhasehi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbassa hi buddhavacanassa catuṣaccapakāsanato atthanayānaṃ ca catuṣaccayojanavasena pavuttanato sabbo pāli-attho atthanayattayasahito saṃkāsanādi-ākāravisesavutti cā ti.

Idāni yathaniddiṭṭhe desanā-hārādike Nettipakaraṇassa padatthe sukhagahapattham gāṇavasena paricchinditvā dassento Atthassā ti ādim āha. Tattha catubbisā (26) ti soḷasa hārā cha byañjanapadāni dve kammanāya ti evam catubbisā. Ubhayam (26) ti cha atthapadāni tayo atthanāya ti idam navavidham yathāvuttam catubbisaviddhaṃ cā ti etaṃ ubhayam. Saṅkalayitvā (26) ti saṃpiṇḍitvā. Saṃkhepayato ti pi pāṭho, ekato karontassā ti attho. Ettikā (26) ti etappamānā. Ito vinimutto koci Netti-padattho n'atthi ti attho. Evam tettiṃsapadatthāya Nettiyā suttassa atthapariyesanāya yo Soḷasa hārā pāṭhaman ti nayehi pāṭhamam hārā saṃvampetabbā ti hāra-

nāyānaṃ saṃvaṇṇanākkamo dassito. Svāyaṃ hāranayā-  
naṃ desanākkamen' eva siddho. Evaṃ siddhe sati cāyaṃ  
ārambho imaṃ atthaṃ dipeti: Sabbe p'ime hārā nayā ca  
iminā dassitakkamen' eva sutte saṃvaṇṇanāvasena yoje-  
tabbā, na uppaṭipāṭiyā ti. Kip pan' ettha kārānaṃ, yad  
ete hārā nayā ca iminā 'va kamena desitā ti? Yadi  
pi nāyaṃ anyogo na katthaci anukkame nivisati, api  
ca dhammadeśanāya nissayaaphalatadupāyasarīrabhūtaṇaṃ  
assāḍāḍinaṃ vibhāvana-sabhāvatthā pakatiyā sabbasuttā-  
nurūpā ti saviññeyyabhāvato paresaṃ ca saṃvaṇṇanā vi-  
sesūnaṃ Vicaya-hārāḍinaṃ paṭiṭṭhābhāvato paṭhamam  
Desanā-hāro dassito . . .

Evaṃ hārāḍayo sukhagahapaṭṭhaṃ gāthābandhavasena  
sarūpato niddisitvā idāni tesu hāre tva paṭiniddesavasena  
vibhaṭitaṃ tattha katamo desanā-hāro ti ādi āradḍhaṃ.

p. 6. (6d) gt.  
rev., last line  
but one).

Evaṃ assāḍāḍayo udāharapaṇavasena sarūpato dassetvā  
idāni tattha puggalavibhāgena desanāvibhāgaṃ dassetum  
Tattha Bhagavā ti ādi vuttaṃ. Tattha ugghaṭitaṃ  
ghaṭitamattam uddiṭṭhamattam yassa niddesa-paṭiniddesa  
na katā. Tam jānāti ti ugghaṭitaññū. Uddesamattena  
sappabhedam savitthāramattam paṭivijjhati ti attho. Ug-  
ghaṭitaṃ vā uccalitaṃ uṭṭhapitaṃ ti attho. Tam jānāti ti  
ugghaṭitaññū. Dhammo hi desiyamāno desakato desanā-  
bhājanam saṅkamanto viya hoti, tam esa uccalitaṃ eva  
jānāti ti attho. Calitaṃ eva vā ugghaṭitaṃ. Saseṭṭādi-  
ākārassa hi vineyyānaṃ āsayassa buddhāvenikā dhamma-  
desanā taṅkhaṇasahitā eva calanāya hoti. Tato param-  
parānuvattiyā. Tatthāyaṃ ugghaṭite calitamatte yeva  
āsaye dhammam jānāti avabujjhati ti ugghaṭitaññū. Assa  
ugghaṭitaññūssa nissaraṇam deseti. Tattha ken' eva tassa  
atthasiddhito? Vipāṇcitaṃ vitthāritaṃ niddiṭṭhaṃ jānāti  
ti vipāṇcitaññū. Vipāṇcitaṃ vā maṇḍam saṅkama  
dhammam jānāti ti vipāṇcitaññū. Tassa vipāṇcitaññūssa  
ādinavaṃ nissaraṇaṃ ca deseti. Natisaṅkhepavittāraya  
desanāya tassa atthasiddhito. Netabbo dhammasa paṭi-  
niddesena atthaṃ pāpetabbo ti neyyo. Mudiṇḍriyatāya

p. 7. (6d) ga,  
rev., third  
line).

vā paṭilomagahapato netabbo anunetabbo neyyo. Tassa neyyassa assādam ādimavaṃ nissarapaṇṇo ca deseti anava-sesetvā 'va desanena tassa atthasiddhito. Tatthāyaṃ pāli (P. P. p. 41): — *Katamo ca puggalo ugghaṭṭitaṇṇū?*

*Yassa puggalassa saha udāhaṭṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo ugghaṭṭitaṇṇū.*

*Katamo ca puggalo vipaṇcitaṇṇū?*

*Yassa puggalassa sampkhattena bhāsitaṃ vitthārena attho vibhajjyamāno dhammābhisamayo hoti, ayaṃ vuccati puggalo vipaṇcitaṇṇū.*

*Katamo ca puggalo neyyo?*

*Yassa puggalassa uddeśato paripucchato yonisomanasikaroto kalyāṇamitte sevato bhajato payirupāsato anupubbena dhammābhisamayo hoti, ayaṃ vuccati puggalo neyyo ti.*

Padaparamo pan' ettha Nettiyaṃ paṭivedhassa abhā-janan ti na gahito ti dātṭhabbāṃ.

p. 2. (fol.  
200, rev.,  
last line).

Evam paṭipadāvibhāgena vineyyapuggalavibhāgaṃ das-setvā idāni taṃ nāpavibhāgena dassento\* yasmā Bhaga-vato desanā yāva-d-eva veneyyavinayanatthā vinayaṇṇo ca nesam sutamayādinam tissannam paṇṇānam anukkamena nibbattanam yathā Bhagavato desanāya pavattibhāvavibhā-vannā ca hāra-nayabyāpāro, tasmā imassa hārassa samuṭ-ṭhitappakāraṃ tāva pucchitvā yena puggalavibhāgadassa-nena desanābhājanam vibhajitvā tattha desanāyaṃ desanā-hāraṃ niyojetukāmo taṃ dassetuṃ Svāyaṃ hāro kattha samuṭṭhito\* ti ādim āha . . . Tatthā ti tasmim yathā-bhūte yathāpariyatte dhamme. Vimamsā ti pālīyā pāli-atthassa ca vimamsanapaṇṇā. Sesam tassā eva vevacanam. Sā hi yathāvuttavimamsane sampkocaṃ anāpajjitvā ussa-hanavasena ussāhanā, tulānavasena tulānā, upaparik-khanavasena upaparikkhā ti ca vuttā. Atha vā vimam-sati ti vimamsā. Sā padapadatthavicāraṇā paṇṇā. Ussā-hanā ti viriyena upathambhitā dhammassa dhāraṇapari-cayasādhikā paṇṇā. Tulānā ti padena padantaram desanāya vā desanānantaram tulayitvā samsandevā gaba-

\* dassanto.

\* The text has sambhavati.



napañña. Upaparikkhā ti mahāpadese otāretvā pāliya pāliyatthassa upaparikkhanapañña. Attahitaṃ parahitaṃ ca akaṅkhaṇtehi suyyati ti sutam. Kalavacaniccebhāya abbhāvato yathā duddhan ti. Kimp pana taṃ ti? Adhikā-rato sāmattiyato vā pariyattidhammo ti viññāyati. Atha vā savanaṃ sutam sotadvārānusārena pariyattidhammassa upadhāraṇaṃ ti attho. Sutena hetunā nibbattā sutamayi. Pakārena jānāti ti pañña. Yā vimamsā ayaṃ sutamayi-pañña ti paccekaṃ viyojetabbam. Tathā ti yathā sutamayi-pañña vimamsādipariyāyavati vimamsādivibhagavati ca, tathā cintāmayi cā ti attho. Yathā vā sutamayi oramattikā anavaṭṭhitā ca, evaṃ cintāmayi cā ti dasseti . . . Imāsu dvīsu paññāsū ti pi paṭhanti . . . Kathaṃ tattha pañña bhāvanāmayi ti? Bhāvanāmayam eva hi taṃ āṇam, paṭhamam nibbānadassanato pana dassanaṃ ti vuttam ti saphalo paṭhamamaggo dassanabhūmi. Sesā sekhā sekhadhammā bhāvanābhūmi. Idāni imā tisso pañña pariyāyantarena dassetum Parato ghosā ti ādi vuttam. Tattha parato ti na attato aññato, Saṭṭhuto sāvakato vā ti attho. Ghosā ti tesam desanāghosato desanāpaccayā ti attho. Atha vā parato ghosā etassā ti parato ghosā yā pañña. Sā sutamayi ti yojetabbam.

Evam desanā-paṭipadā-āṇavibhāgehi desanābhājanam p. 6. (fol. gha,  
vineyyattayam vibhājītvā idāni tattha pavattitāya Bhagna- rev., last line  
vato dhammadesanāya desanā-hāram niddhāretvā yojetum lat. ead.)  
Sāyam dhammadesanā ti ādi āradham.

Tattha ti tassam catusaccadhammadesanāyam. Apa- p. 6. (fol. ghi,  
rimāṇā padā, aparimāṇā akkharā ti uppaṭipātivaca- obv., last  
nam yebhuyyena padasaṅgahitāni akkharāni ti dassana- line).  
ttham. Padā akkharā byañjanaṃ ti liṅgavipallāso kato ti  
daṭṭhabbam. Atthassa ti catusaccasaṅkhatassa atthassa.

Evam akkharehi saṅkāseti ti ādinā channam byañjana- p. 6. (fol. gha,  
padānam byāpāram dassetvā idāni atthapadānam byāpā- obv., first  
ram dassetum So 'yaṃ dhammayinayo ti ādi vuttam. line).  
Tattha silādidhammo eva pariyatti-atthabhūto vinayanato

dhammavinayo. Ugghatīyauto ti uddisiyamāno. Tenā ti ugghatītanūvinayena. Vipāṇciyanto ti niddisiyamāno. Vitthāriyanto ti paṇiniddisiyamāno.

p. 18. (fol. 18a, rev., third line fr. bottom). Idam vuccati Tathāgatapadam iti pi ti ādisu idam sikkhattayasaṅgaham sāsanabrahmacariyam Tathāgatagan-dhahatthino paṭipattidesanūgamanehi kilesagahayam otta-rivā gatamaggo ti pi tena gocarabbhāvanāsevanāhi nisevi-tam bhajitan ti pi tassa mahāvajirānāpasabbhānūtanāpa-dantehi ārañjitaṃ tebhūmakadhammānam ārañjanatthānan ti pi vuccati ti attho. Ato e'tan ti yato Tathāgatapa-dadibhāvena vuccati. Ato anen' eva kārapena Brahmuno sabbasattuttamassa Bhagavato brahman vā sabbasettham cariyān ti paññāyati.

p. 19. (fol. 19a, rev., second line). Anupādā-parinibbānatthātāya Bhagavato desanāya yāva-d-eva ariyamaggasampāpanattho desanā-hāro ti dassetum Kesam ayam dhammadesanā ti pucchitvā Yoginan ti āha. Catusaccakammattānabbhāvanāya yuttapayuttā ti yogino. Te hi imam desanā-hāram payojenti ti.

p. 19. (fol. 19a, rev., sixth line). Nava suttante ti suttageyyādike nava suttā.

p. 19. (fol. 19a, rev., last line but one). Yathā kiṃ bhavē ti yena pakārena so vicayo pavatte-tabbo, tam pakārajātam kiṃ bhavē kiṃ disam bhaveyya ti attho. Yathā kiṃ bhaveyya ti pi pāṭho.

p. 24. (fol. 24a, rev., first line). Ayam pañho anusandhiṃ pucchati ti anantaragā-thāyam (S. N. v. 1036) sotānam pariyaṭṭhānānussayappa-hānakiṇṇena saddhiṃ sati paññā ca vuttā. Tam sutvā tappahāne paññā-satisu tiṭṭhantisu tāsam sanissayena nā-marūpena bhavitabbam. Tathā ca sativaṭṭam vaṭṭati eva. Kattha nu kho imāsam sanissayānam paññā-satinam ase-sanirodho ti? Iminā adhippāyena ayam pucchā katā ti āha: ayam pañho | pa | dhātun ti.

p. 24. (fol. 24a, rev., third l. fr. bott.). Avijjāvasesā ti dassanamaggena palināvasesā avijjā ti attho. Ayañ ca sesa-saddo kāmacchando hyāpādo māno

uddhaccan ti etthāpi yojetabbo. Yathā hi avijjā, evaṃ ete pi dhammā apāyagamaniyasabhāvā paṭhamamaggena pahiyanti eva ti. Avijjā niravasesā ti pi paṭho. Etthāpi yathāvuttiesu kāmaccchandāpadesu pi niravasesasaddo yojetabbo. Sāvasesam hi purimamaggadvayena kāmaccchandādayo pahiyanti, itarehi pana niravasesam ti. Te-dhātuke imāni dasa samyojanāni ti ettha te-dhātuke ti samyojananam visayadassanam, tattha hi tāni samyojanavasena pavattanti.

Idam khaye-ñāṇan ti yena ñāṇena hetubhūtena 'khiṇā me jātī' ti attano jātiyā khiṇabbhūvaṃ jānāti, idam evaṃ paccavekkhaṇassa nimittabhūtaṃ arahattaphalañāṇaṃ khaye-ñāṇaṃ nāma. 'Nāparaṃ itthattāyā ti pajānāti' ti etthāpi yan ti ānetabbaṃ. Yaṃ nāparaṃ itthattāyā ti pajānāti, idam anuppāde-ñāṇan ti. Idhāpi pubbe vuttanāyen' eva arahattaphalañāṇavasena attho 'yojetabbo. Atthasāliniyam pana khaye-ñāṇaṃ kilesakkhayakare-ariyamagge-ñāṇan ti vuttam (cf. Asl. p. 409). Anuppāde-ñāṇam paṭisandhivasena anuppādabhūte tan tam magga-vajjhakilesānaṃ anuppādapariyosāne uppanne ariyaphale-ñāṇan ti vuttam. Idha pana ubhayaṃ pi arahattañāṇavasen' eva vibhattam.

Sā pajānanatthena paññā ti yā pubbe sotānaṃ pi-dhānakiccā vutta paññā, sā pajānanasabhāvena paññā, itarā pana yathadittham yathāgahitam ārammaṇaṃ api-lāpanatthena ogāhanatthena sati ti. Evaṃ paññā c'eva sati ca ti padassa attham vivaritvā nāmarūpan ti padassa attham vivaranto tattha Ye pañcupādānakkhandhā, idam nāmarūpan ti āha.

Yā imesu catūsu indriyesū ti imesu sati-ādisu catūsu indriyesu nissaya-paccayatāya adhiṭṭhānabhūtesu tam saha-jāta eva yā saddaṇaṇā. Imehi catūhi indriyehi ti pi paḷi. Tassā imehi catūhi indriyehi sampayutta ti vacanaśeṣo.

p. 15. (fol. 48a, 48v, third line).

p. 15. (fol. 48a, 48v, second line).

p. 15. (fol. 48a, 48v, first line).



p. 16. (fol. 27b), obs., fourth line). Idam pahānan ti viikkhambhanapahānasādhako sam-  
adhi pahānan ti vutto, pajahati eteṇā ti katvā. Padhā-  
nan ti pi pāṭho, aggo ti attho.

p. 16. (fol. 27b), obs., fourth line fr. bottom). Te (saṅkhārā) hi yāva bhāvanānibbatti, tava ekarasena  
sarapato samkappetabbato ca sarasaṅkappā ti vuttā.

p. 16. (fol. 27b), obs., second line). Na kevalam catuttha-iddhipāde eva samādhi āpamu-  
lako, atha kho sabbo pi ti dassetum Sabbo samādhi  
āpamulako āpāpubbaṅgamo āpānuparivatti ti  
vuttam. Yadi evaṃ, kasmā? So eva vimapsāsamādhi ti  
vutto ti vimapsam jeṭṭhakam katvā pavattitatta ti vutto  
vāyam attho. Tattha pubbhāgapaññāya āpamulako  
adhigamapaññāya āpāpubbaṅgamo, paccavekkhaṇapaññāya  
āpānuparivatti. Atha vā pubbhāgapaññāya āpamū-  
lako upacārapaññāya āpāpubbaṅgamo, appanāpaññāya  
āpānuparivatti, upacārapaññāya vā āpamulako appanā-  
paññāya āpāpubbaṅgamo abhināpāññāya āpānuparivatti  
ti veditabbam.

Yathā pure ti yathā samādhissa pubbenivāsānussati-  
āpānuparivattibhāvena pure pubbe attāsu jātisu asaṃ-  
kheyyesu pi samvattavivattesu attano paresaṃ ca khaṇ-  
dham khandhapaṭibandhaṃ ca doppativijjham nāma n'atthi,  
tathā paccā samādhissa anāgataṃ saññānuparivatti-  
bhāvena anāgataṃ jātisu asaṃkheyyesu pi samvattavi-  
vattesu attano paresaṃ ca khandham khandhupanibandhaṃ  
ca duppativijjham nāma n'atthi ti attho. Yathā paccā  
ti yathā samādhissa cetopariyaññānuparivattibhāvena anā-  
gatesu sattasu divasesu parasattānaṃ cittam duppati-  
vijjham nāma n'atthi, tathā pure attesu sattasu divasesu  
parasattānaṃ cittam duppativijjham nāma n'atthi ti attho.  
Yathā divā ti yathā divasabhāge suriyalokena andhakā-  
rassa vidhamitatta cakkhumantānaṃ sattānaṃ āpāthaga-  
taṃ cakkhuvinnēyyam rūpam suvinēyyam, tathā rattin  
ti tathā rattibhāge caturaṅgasamannāgate pi andhakāre  
vattamāne samādhissa dibbacakkhuvinnānuparivattitāya  
duppativijjham rūpāyatanaṃ nāma n'atthi. Yathā ratti  
tathā divā ti yathā ca rattiyam tathā divā pi atisukha-

maṃ kenaci tirohītaṃ yaṃ ca atidāre, taṃ sabbam dappatīvijjhaṃ nāma n'atthi. Yathā ca rūpāyatane vuttam, tathā samādhissa dibbasotaṇṇānuparivattitāya saddāyatane ca netabbam. Ten'evāha: Iti vivaṇṇena cetasā ti ādi.

Sekhasekha vipassanāpubbaṅgamapahānāyogena ti sekhe aseke vipassanāpubbaṅgamapahānena ca pucchānāyogena pucchāvidhinā ti attho. p. 17. (fol. 5, rev., 2nd line).

Bhagavato ca nepakkam ukkamsapāramipattam anāvaraṇāṇāpadassanena dipetabban ti anāvaraṇāṇānam tva kammadvārabhedehi vibhajjivā sekhasekha patipadam dassetam Bhagavato sabbam kāyakammaṃ ti ādi vuttam. Tena sabbattha appatthitāṇāpadassanena Tathāgatassa sekhasekha patitidesanā kosallam eva vibhāveti. p. 12. (fol. 25, rev., last line).

Tatr' idam opammasamsandanam: — Puriso viya sabba-loko tārakarūpāni viya cha ārammaṇāni. Tassa purisassa tārakarūpānam dassanam viya lokassa cakkhuvīṇāpādihi yathārahaṃ cha ārammaṇajānanam. Tassa purisassa tārakarūpāni passantassāpi ettakāni satāni ettakāni sabassāni ti ādinā gāṇasasāketena ajānanam viya lokassa rūpādi-ārammaṇam, kathañci jānantassāpi aniccādi-lakkaṇatta-yānavabodho ti. Sesam pākāṇam eva. p. 12. (fol. 25, rev., third line from bottom).

Dhammānam salakkhaṇe-ñāṇam ti rūpārūpadham-mānam kakkhaḷaphusanādi-salakkhaṇe-ñāṇam. Taṃ pana yasmā sabbam neyyahetu-hetuphalabhedato duvidham eva hoti, tasmā dhammapaṭisambhida atthapaṭisambhida ca ti niddiṭṭham. p. 20. (fol. 10, rev., 2nd line).

Atthakusalo ti paccayuppannesu atthesu kusalo. Dhammakusalo ti paccayadhammesu kusalo. Pāli-atthapāli-dhammā vā atthadhammā. Kalyāṇatākusalo ti yuttatākusalo, catunayakovido ti attho, desanā-yuttikusalo vā. Phalatākusalo ti khīṇāsavaphalakusalo. Āyakusalo ti ādisu āyo ti vaḍḍhi. Sā anattahānito atthupattito ca duvidhā. Apāyo ti avadḍhi. Sā pi atthahānito p. 20. (fol. 10, rev., last line).

anattappattito ca duvidhā. Upāyo hi sattānaṃ accāyike kicce vā bhaye vā uppanne tattha tikicchanasamattam thānuppattikāraṇaṃ. Tassa kusalo ti attho. Khipāsavo hi sabbaso avijjāya pahinutṭā paññāvepullapatto etesu āyādisu kusalo ti. Evaṃ asekhaṣa kosallaṃ ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samannāgato<sup>1</sup> ti āha.

p.20. (fol. 14, rev., fourth line from bottom). Idāni yathānidḍiṭṭhaṃ sekhāsekhapaṭipadaṃ nigamananto Imā dve cariyā ti ādim āha.

p.21. (fol. 15, obv., third line from bottom). Tattha āhacca vacanaṃ ti Bhagavato thānakaraṇāni āhacca abhihanṭvā pavattavacanaṃ, sammāsambuddheṇa sāmāṃ desitasuttan ti attho. Anusandhivacanaṃ ti sāvaka bhāsitam. Tam hi Bhagavato vacanaṃ anusandhetvā pavattanato anusandhivacanaṃ ti vuttan ti. Nitatthan ti yathārutavasena nātabbattham. Neyyatthan ti niddhāretvā gaheṭabbattham. Samkilesabbhāgiyaṃ ti ādinaṃ attho paṭṭhānavāravanpanāyaṃ avibhavissati (cf. p. 128 sq.). Yasmā pana Bhagavato desanā soḷassavidhe sāsana paṭṭhāne ekaṃ bhāgaṃ abhajan ti nāma n'atthi, tasmā so pi nayo vicetabbabhāvena idha nikkhitto.

p.21. (fol. 15, rev., last line but one). Yasma panayaṃ yuttigavesanā nāma na mahāpadesena viṇā, tasmā yutti-hāraṃ vibhajanto tassa lakkaṇaṃ tāva upadisitum Cattāro mahāpadesā ti ādim āha. Tattha mahāpadesā ti mahā apadesā. Buddhādayo mahante apadisitvā vuttāni mahākāraṇāni ti attho. Atha vā mahāpadesā ti mahā-okāsa, mahantāni dhammassa paṭiṭṭhānāni ti vuttam hoti. Tatrāyaṃ vacanaṭtho. Apadissati ti apadeso. Buddho apadeso etassa ti buddhāpadeso. Esa nayo sesesu pi.

p.21. (fol. 15, obv., fifth line). Tāni padabyañjanāni ti kenaci abhatasuttassa paḍāni byañjanāni ca. Atthapaḍāni c'eva byañjanapaḍāni

<sup>1</sup> sampannāgato.



cā ti attho. Samvappakena vā samvappanāvasena āhariyamānāni padabyañjanāni.

Tattha yasmā Bhagavato vacanam ekagāthamattam pi saccavinimuttam n'atthi, tasmā Sutte ti padassa attham dassetum Catūsu ariyasaccesu ti vuttam. Aṭṭhakathāyam pana tiri pitakāni Suttam ti vuttam. Tam iminā Netti-vacanena aññadatthu samsandati c'eva sameti cā ti datṭhabbam, yāva-d-eva anupādā-parinibbānatthā Bhagavato desanā.

p. 22. (fol. 4e, obv., third line from bottom).

Idāni yadattham idha cattāro mahāpadesā-ābhata, tam dassetum Catūhi mahāpadesehi ti ādi vuttam.

p. 21. (l. 6a, obv., last line).

Idāni tam yuttiniddhāraṇam dassetum Pañham pucchitenā ti ādi āradḍham.

p. 22. (fol. 4a, rev., fourth line).

Tattha icchanti tāya ārammaṇāni ti icchā, taṇhāyanatthēna taṇhā, piṭṭajananato daruddhāraṇato ca visappitum sallam viyā ti sallam, santāpanatthēna dhūpāyanā, ākaḍḍhanatthēna siṅghasotā saritā viyā ti saritā, allatthēna vā saritā.

p. 24. (fol. 6a, rev., third line from bottom).

*Sarītāni sinehitāni ca somanassāni bhavanti jantuno ti* (Dhp. v. 341 a)

hi vuttam. Allāni c'eva siniddhāni cā ti ayam h'ettha attho. Visattikā ti visatā ti visattikā, visatā ti visattikā, visālā ti visattikā, visakkati ti visattikā, visamvādikā ti visattikā, visamharati ti visattikā, visamulā ti visattikā, visaphalā ti visattikā, visaparibhogā ti visattikā, visatā vā pana sā taṇhā rūpe sadde gundhe rase phoṭṭhabbe dhamme kule gape visatā vitthata ti visattikā. Sinehanavasena sineho, nānāgatissu kilamathuppādanena kilamatho, paliveṭhanatthēna<sup>1</sup> latā viyā ti latā.

*Latā abbhijja tittḥati ti* (Dhp. v. 340 b)

hi vuttam. Maman ti maññanavasena maññanā, duragatam pi ākaḍḍhitvā bandhanatthēna bandho, āsisanattḥena āsā, ārammaparasam pātukāmatāvasena pipāsā, abhinandanatthēna abhinandanā.

<sup>1</sup> c'evadhanatthēna; from icchanti to vuttam cf. Asl. p. 363 sqq.

p. 25. (fol. 44b, obv., third line). Yāvatikā ūpassa bhūmi ti sampvappantassa ācariyassa yam āpam paṭibhānam, tassa yattako visayo.

p. 26. (fol. 45b, rev., third line). Nimittānusāri ti saṅkhāranimittānusāri, tena ten' evā ti niccādisu yam yam pahinam, tena ten' eva nimittena.

p. 27. (fol. 46a, obv., third line from bottom). Tattha yasmā idam imassa padaṭṭhānam idam imassa padaṭṭhānam ti tesam tesam dhammānam padaṭṭhānabhūta-dhammavibhāvanalakkhaṇo padaṭṭhāno-bāro, tasmā pavattiya mūlabhūtam avijjam ādim katvā sabhāvadhammānam padaṭṭhānam āsannakāraṇam niddhārento avijjāya sabhāvaṃ niddisati: sabbadhammayāthāva-asampativedhalakkhaṇā avijjā ti. Tass' attho: — Sabbesam dhammānam aviparitasabhāvo na sampativijjhiyati etena ti sabba-dhammayāthāva-asampativedho. So lakkhaṇam etissā ti sā tathā vutta. Etena dhammasabhāvapaṭicchādanalakkhaṇā avijjā ti vuttam hoti. Atha vā sammūpativedho sampativedho, tassa paṭipakkho asampativedho. Kattha pana so sampativedhassa paṭipakkho ti? āha: sabham | pa | lakkhaṇā ti.

p. 28. (fol. 46a, obv., fourth line from bottom). Tesu anulomato paṭiccasamuppādo yathadassito sarāgasadosa-sameha-samkilesapakkhena hātabbo ti vutto, paṭilomato pana paṭiccasamuppādo Yo avijjāya tveva asesavirāganirodhā ti ādinā pāliyam vutto, tam sandhāya vitarāgavītadosa-vitamoha-ariyadhammehi hātabbo ti vuttam.

p. 32. (fol. 46a, obv., last line but one). Tattha kiccato ti paṭhavi-ādinam phassādinā ca rūpārūpadhammānam sandhārakasāṅghattanādi-kiccato tesam tesam vā paccayadhammānam tan tam paccayuppannadhammassa paccayabhāvasaṅkhātakiccato, lakkhaṇato ti kakkhalaphusanādi-sabhāvato, sāmaññato ti ruppāna-namanādito aniccātādito khandhāyatanādito ca. eutupapātato ti saṅkhatadhammānam bhāgato uppādato ca, samānanirodhato samānuppādato ca ti attho. Ettha ca saha-carāṇam samānāhetutā samānaphalatā samānabhūmitā samānavisayatā samānārammaṇatā ti evam-ādayo pi ca saddena saṃgahitā ti daṭṭhabbam.

Nāmaso ti pathavi phasso khandhā dhātu Tisso Phusso p. 32, (fol. ca, rev., last line but one).  
 ti<sup>1</sup> evam-ādināmavisesena nānam pavattati, ayam sabbāva-  
 nirutti nāma. Pathavi ti hi evam-adikam saddam gabetvā  
 tato param saṅketadvārena tadatthapaṭipatti tan tam  
 aniyatanāmapaññattigabhapavasen<sup>2</sup> eva hoti ti.

After having paraphrased the passage beginning with p. 30. (fol. rev., obv., third line from bottom).  
 na ca pathavim<sup>3</sup> nissāya, the Commentary adds: — Vut-  
 tam h'etam:

Namo te purisājāna namo te purisuttama  
 yassa tenābhijānāma kim tvam nissāya jhāyati ti.  
 thus pointing clearly to A. V, p. 325 sq., where this stanza  
 occurs.

Evam yathānikkhittāya desanāya padatthānavasena p. 41. (fol. rev., obv., last line but one).  
 attham niddhāretvā idāni tam sabhāga-visabhāgadhamma-  
 vasena āvattetukāmo tassa bhūmim dassetum Ayuñjantā-  
 nam vā sattānam yoge yuñjantānam vā ārambho<sup>3</sup> ti ādim  
 āha. Tass' attho: — Yoge bhāvanāyam tam ayuñjantānam  
 vā sattānam aparipakkaññāpānam vāsanābhāgena āyatim  
 pi jānanattham ayam desanā ārambho<sup>3</sup> yuñjantānam vā  
 paripakkaññāpānam ti.

Tatthā ti tasmim yathāvutte samathe sati.

p. 42. (fol. obv., third line fr. bottom).

Evam vodānapakkham nikkhipitvā tassa visabhāgadham- p. 42. (fol. obv., rev., first line).  
 mavasena sabhāgavasena cāvattanam dassetvā idāni samp-  
 kilesapakkham nikkhipitvā tassa visabhāgadhammavasena  
 sabhāgavasena ca āvattanam dassetum Yathā pi mūle ti  
 gātham āha.

Idāni na kevalam niddhāriteh<sup>1</sup> eva visabhāga-sabhāga- p. 42. (fol. obv., rev., last line but one).  
 dhammehi āvattanam, atha kho paḍi-āgatehi pi tehi

<sup>1</sup> Tissa and Phussa seem to have been favourite examples,  
 cf. V. V. A. p. 349; Asl. p. 392.

<sup>2</sup> pathavi.

<sup>3</sup> ārambho.



avattanam avatta-hāro ti dassanattṭham Sabbapāpassa akaraṇaṃ ti gātham āha.

p. 44. (fol. chā, rev., fourth line from bottom). Atitena vā<sup>1</sup> Vipassinā bhagavatā yathādhiḡatam desita-bhāvaṃ sandhāya Atitassa maggassā ti vuttam<sup>2</sup>. Vipassino hi ayaṃ bhagavato sammāsambuddhassa pātimokkhuḍḍe-sagāthā ti.

p. 44. (fol. chā, rev., first line). Imāni paḷi-āgata-dhammānaṃ<sup>3</sup> sabhāga-visabhāgadhammāvatṭanavasena niddhāritāni cattāri saccāni puna pi paḷi-āgata-dhammānaṃ sabhāga-visabhāgadhammāvatṭanena avatta-hāraṃ dassetup Dhammo have rakkhati ti gātham āha.

p. 47. (fol. chā, rev., second line). Tikkhata ti tikhipatā. Sā ca kho na satthakassa viya nisitakarapaṭā, atha kho indriyaṇaṃ paṭubhāvo ti dassetup Adhimattatā ti āha. Nanu ca ariyamaggo attanā pahātabbakilese anavasesaṃ samucchindati ti atikhipo nāma n'atthi ti? Saccam etaṃ. Tathā pi no ca yathā diṭṭhippattassā ti vacanato saddhā-vimutti-diṭṭhippattānaṃ kilesappahānaṃ pati atthi kuci viśesaṃ attā ti sakkā vuttuṃ. Ayaṃ pana viśeso na idhādhippeto sabbupapattisamatikkamānassa adhippetattā. Yasmiṃ pana ariyamaggena odhiso kilesā pahiyanti taṃ ca nesam tathā pahānaṃ magga-dhammesu indriyaṇaṃ apātavapātavapātavatarapātavatamabhāvena hoti ti yo vajirūpamadhammesu matthakappattānaṃ<sup>4</sup> aggamaggadhammānaṃ paṭutāmabhāvo, ayaṃ idha maggassa tikkhata ti adhippetā. Ten' evāha: ayaṃ dhammo suciṇṇo sabbāhi upapattihi rakkhati ti.

p. 48. (fol. chā, rev., first line). So ti yo vāsanābhāgiyasuttasammapaṭiggāhako<sup>5</sup> so,

p. 48. (fol. chā, rev., second line from bottom). Imāni cattāri suttāni ti imesaṃ suttānaṃ — vāsanābhāgiya-nibbedhabhāgiyaṇaṃ — vakkhamānānaṃ ca samkilesabhāgiya-asekhabhāgiyaṇaṃ vasena cattāri suttāni.

<sup>1</sup> The other explanation of the words atitassa maggassa takes magga in the sense of ariyamagga, aṭṭhaṅgikamagga.

<sup>2</sup> Cf. Dh. A. p. 344. <sup>3</sup> āgata<sup>3</sup> + mattaka<sup>4</sup> = "sammapaṭi"

Yojetabbhāni<sup>1</sup> ti etena vicaya-hāra-yutti-hāra<sup>2</sup>-vibhatti-hārassa parikkammatthānan ti dasseti.

p. 40. (fol. chā, obv., first line).

Evam vāsanūbhāgiya-nibbedhabhāgiyabhāvehi dhamme ekadesena vibhajitvā idāni tesam kilesabhāgiya-asekhabhāgiyabhāvehi sādharapāsādhārapabhāvehi vibhajitum Tattha katame dhammā sādharapā ti ādi āradddham.

p. 40. (fol. chā, obv., second line).

Sabbā sā vitarāgehi sādharapā ti lokiyasamāpatti — rūpāvacarā arūpāvacarā dibbavihāro brahmavihāro — patha-majhānasamāpattihi evam-ādīhi pariyāyehi sādharapā. Kusalā samāpatti pana iminā pariyāyena siyā asādharapā. Imam pana dosam passantā keci Yam kiñci | pa | sabbā sā avitarāgehi sādharapā ti paṭhanti . . . Yathā micchattaniyatānaṃ aniyatānaṃ ca sādharapā ti vuttam, evam sādharapā dhammā na sabbasattānaṃ sādharagatāya sādharapā. Kasmā? Yasmā aññamaññam paramparam sakaṃsakam visayaṃ nātivattanti, paṇinīyatam hi tesam pavattiṭṭhānam, itarathā tathā vohāro eva na siyā ti adhippāyo . . .

p. 41. (fol. chā, rev., first line).

Evam nānāyehi dhammavibhattiṃ dassetvā idāni bhū-mivibhattiṃ padatthānavibhattiṃ ca vibhajitvā dassetum Dassanabhūmi ti ādim āha.

p. 42. (fol. chā, rev., fourth line from bottom).

Atthanippattipaṭipālanā<sup>3</sup> ti yāya icchitassa atthassa nibbattiṃ (sic!) paṭipāleti āgaceti, yāya vā nippaunnam

p. 43. (fol. chā, rev., last line).

<sup>1</sup> The subject to yojayitabbā of the text, of course, is suttāni, and the sense must be: — They, i. e. these four Suttas, are to be set out methodically, that is to say, by the preparatory activity of the vicaya-, yutti-, and vibhatti-hāra, and according to phala, sila, and brahmācariya, and in this manner these (same) four Suttas are to be united.

<sup>2</sup> hāra. <sup>3</sup> All MSS. have nippatti (= skr. niṣpatti), none has nibbatti (= skr. nirvṛtti). Both words have about the same meaning, but, since in Sinhalese MSS. nibbatti is always or nearly always written with bh, not with pp, as often occurs in Burmese MSS., I have preferred nippatti (in Childers s. v. nipphatti, which, however, is seldom

attham patipāleti rakkhati, ayam abhinandanā nāma yathā-laddhassa atthassa kelāyanā nāma ti attho. Tam atthanippattim sattasaṅkharavasena vibhajtvā dassento Piyam vā nātin ti adim āha. Tattha dhamman ti rūpādi-ālam-banadhammam.

p. 54. (fol. 4th, rev., fourth line fr. bottom). Yathā ca buddhānussatīyam vuttan ti yathā buddhānussati-niddese<sup>1</sup> Iti pi, and so on.

p. 57. (fol. 4th, rev., third line). Idam vuttam hoti: — Yā desanā-hārādayo viya assā-dādi-paduttavisesaniddhāraṇam akatvā Bhagavato sābhā-vikadhammakathāya desanā. Yā tassā paṇṇāpanā, ayam paṇṇatti-hāro. Yasmā pana sā Bhagavato tathā tathā veneyyasantāne yathādhippetam attham nikkhipati ti nikkhepo. tassa cāyam hāro dukkhādi-saṅkhāte bhāge pakārehi ūpēti, asaṅkarato vā ṭhapeti, tasmā nikkhepa-paṇṇatti ti vutto.

p. 59. (fol. 4th, rev., third line). Āhāṇāpaṇṇatti ti nibharanapaṇṇatti. Āsātikānan ti gunnam vapesu nilamakkhikāhi ṭhapita-apāḷakā āsātika nāma. Ettha yassa uppannā tassa sattassa anayabyasana-hetutāya āsātikā viyā ti āsātikā kilesā. Tesam āsātikānam abhinighatapaṇṇatti samugghātapāṇṇatti.

p. 62. (fol. 4th, rev., second line). Bhabbarūpo va dissati ti vippannajjhāsayo pi mā-yāya sūtheyyena ca paṭicchāditasabhāvo bhabbajātikam viya attānam dasseti.

p. 62. (fol. 4th, rev., second line). Tāni yevā ti tāni asekhāyam vimuttiyam saddhādini. Ayam indriyehi otaṇā ti asekhāya vimuttiyā niddhāritehi saddhādini indriyehi samvappanāya otaṇā. Paṇcindriyāni vijjā ti sammāsaṅkappo viya sammāditthiyā upakārakattā paṇṇakkhandhe saddhādini cattāri indriyāni vijjāya upakārakattā samgaṇhanavasena vuttāni.

written with pph in MSS.) to nibbatti. The Commentary seems to fall out with neither. The meaning of patipālānā, according to the first explanation, is 'expectation', and, according to the second, 'guarding'.

<sup>1</sup> Cf. Mahāvastu I, p. 163, 11.



Dhammadhātusaṅgahita ti atthārassa dhātūsu dham- p. 64. (fol. 1a,  
madhātusaṅgahita. rev., fifth  
line).

Yadi pi pubbe vitarāgatā asekhavinutti dassitā, tassā p. 64. (fol. 1a,  
pana paṭipattidassanattamaṃ Ayam aham asmi ti anānu- rev., fourth  
passi ti dassanamaggo idha vutto ti imam attamaṃ dasse- line from  
tum Ayam aham asmi ti anānupassi<sup>1</sup> ti<sup>2</sup> ādi vuttam. bottom).

Atthi ti pi na upeti ti sassato attā ca loka cā ti p. 65. (fol. 1a,  
pi taṇhādīṭṭhi-upāyena<sup>3</sup> na upeti na gaṇhāti. N'atthi ti obv., second  
asassato ti. Atthi n'atthi ti ekaccaṃ sassataṃ ekaccaṃ line from  
asassatan ti. Nev'atthi no n'atthi ti amarāvikkhepa- bottom).

No ca ārambhaṃ<sup>3</sup> ti na tāva ārambhaṃ<sup>3</sup> sodheti p. 70. (fol. 1a,  
ñātam icchitassa atthassa अपरियositattā. rev., last  
line).

Suddho ārambho<sup>3</sup> ti ñātam icchitassa atthassa p. 71. (fol. 1a,  
pabodhitattā sodhito ārambho<sup>3</sup> ti attho. Aññānapakkha- rev., last  
dānaṃ dvelhakaṇṭānaṃ vā hutvā pucchana-kāle pucchitā- line).

naṃ pucchāvisayo avijaṭaṃ mahāgahaṇaṃ viya mahāduggaṃ  
viya ca andhakāraṃ avibhūtaṃ hoti. Yada ca Bhagavatā  
paṇḍitehi vā Bhagavato sāvakehi apade padam dassentehi  
nijaṭaṃ niggaṃbaṃ katvā paṇhe vissajjite mahatā ga-  
ndhabatthinaṃ abhūbhavitvā obhaggapadālito gahaṇapadeso  
viya vigaṭandhakāro vibhūto upaṭṭhahamāno visodhito  
nāma hoti.

Saggam gameti ti saggagāminiyo.

p. 72. (fol. 1a,  
obv., last  
line).

Evam paṭikūlamanasikāraṃ dassetvā puna tattha samma- p. 75. (fol. 1a,  
sanacāraṃ pālivaseṇ<sup>1</sup> eva dassetum Tenāha Bhagavā: — rev., last  
Yā c'eva kho panā ti ādim āha. line).

Evam sacca-magga-rūpa-dhammavasena adhiṭṭhāna-hāraṃ p. 75. (fol. 1a,  
dassetvā idāni avijjā-vijjādānaṃ pi vasena taṃ dassetum rev., first  
Avijjā ti ekattatā ti ādi vuttam. line).

<sup>1</sup> 'passati.

<sup>2</sup> upāyena.

<sup>3</sup> ārambh<sup>o</sup>

p. 76. (fol. 1a, rev., first line). Yathā nagaradvāre palighasaṅkhātāya lampiyā patitāya manussānaṃ nagarapaveso pacchijjati, evaṃ eva' yassa sakkāya nagare ayaṃ patitā tassa nibbānasampāpakam āṇagamanam pacchijjati ti avijjālampi nāma hoti.

p. 76. (fol. 1a, rev., second line from bottom). Aniccādinam vibhāvanavasena vebhabyā . . . uppatha-paṭipanne sindhave vidhi-āropanattham patodo viya uppathe dhāvanakūṭacittam vidhi-āropanattham vijjhati ti patodo viyā ti patodo.

p. 77. (fol. 1a, obv., fourth line). Saraṇo samādhī ti akusalacittakaggatā, sabbo pi vā sāsavo samādhī. Araṇo samādhī ti sabbo kusalābyākato samādhī, lokuttaro eva vā. Savero samādhī ti paṭighacittesu ekaggatā. Avero samādhī ti mettāceto-vimutti. Anantaraduke pi es' eva nayo. Sāmisō samādhī ti lokiyasamādhī, so hi anatikantavattāṃsa-lokāmisatāya sāmiso. Nirāmisō samādhī ti lokuttaro samādhī. Sasaṅkhārasamādhī ti dukkhā-paṭipado dandābhīṇō sukhā-paṭipado ca dandābhīṇō, so hi sasaṅkhārena sappayogena cittaṇa paccanikadhamma kicchena kasirena niggaheṭvā adhigantabbo. Itaro asaṅkhārasamādhī. Ekam-sabbhāvito samādhī ti sukkhavipassakassa samādhī. Ubhayamsabbhāvito samādhī ti samathayānikassa samādhī. Ubhatobhāvitabhāvano samādhī (sic!) ti kāyasakkhino ubhatobhāgavimuttassa ca samādhī, so hi ubhayatobhāgehi ubhayatobhāvitabhāvano.

p. 77. (fol. 1a, rev., first line). Āgāhapaṭipadā ti kāmānaṃ orohanapaṭipatti, kāmāsukhānuyogo ti attho. Nijjhāmapaṭipadā ti kāmassa nijjhāpanavasena khedanavasena pavattā paṭipatti, attakilamathānuyogo ti attho. Akkhamā paṭipadā ti ādisu padhānakaraṇakāle sītādiṇi asahantassa paṭipadā. Tāni na khamati ti akkhamā, sahanantassa pana tāni khamati ti khamā, uppannam kāmavitakkaṃ nādhivāseti ti ādinā nayena micchāvitakke sameti ti samā, manacchaṭṭhāni indriyāni dameti ti damā paṭipadā.

Idāni tāva ekattavemattatāvisaye niyojetvā dassetum p. 78. (fol. 1a, rev., second line from bottom).

Sutte vā veyyakarape vā ti ādi vuttam.

Evam bāhiram hetu-paccayavibhāgam dassetvā idāni p. 78. (fol. 1a, rev., last line).

ajjhattikam dassetum Ayam hi samsāro ti ādi vuttam. Tattha avijjā avijjāya hetū ti vutte Kim ekasmim cittupāde anekā avijjā vijjanti ti āha: Purimikā avijjā pacchimikāya avijjāya hetū ti. Tena ekasmim kāle hetu-phalānam samavadhānam n'atthi ti etam ev' attham samattheti.

Idāni yasmā kāraṇam parikkhāro ti vuttam, kāraṇa- p. 79. (fol. 1a, rev., second line from bottom).

bhāvo ca phalāpekkhāya, tasmā kāraṇassa yo kāraṇabhāvo yathā ca so hoti, yañ ca phalam yo ca tassa viśeso, yo ca kāraṇa-phalaṇam sambandho, tam sabbam vibhāvetum Avūpacchedattho ti ādi vuttam . . . Yo phalabhūto aññassa akāraṇam lutvā nirujjhati, so vūpacchinno nāma hoti, yathā tam arahato cuticittam. Yo pana attano anurūpassa phalassa hetu lutvā nirujjhati, so anupacchinno eva nāma hoti. Hetu-phalasambandhassa vijjamānattā ti āha: Avūpacchedattho santati-attho ti.

Kasmā pan' ettha padaṭṭhāna-vevacanāni gahitāni? p. 81. (fol. 1a, rev., first line).

Nanu padaṭṭhāna-vevacanā-hāre eva ayam attho vibhāvito ti? Saccam etam. Idha pana padaṭṭhāna-vevacanagāhapa-bhāvanā-pahānānam adhiṭṭhānaviśayadassanatthañ c'eva tesam adhivacanavibhāgadassanatthañ ca. Evañ hi bhāvanā-pahānāni suviññeyyāni hontī sukarāni ca paññāpetum.

Evam suparikammakatāya bhūmiyā nānāvappaṇāni mutta- p. 82. (fol. 1a, rev., third line from bottom).

pupphāni pakiranto viya susikkhitasippācariyavicāritesu surattasuvappaḷaṅkāreṣu nānāvidharapsijalampiḷalāni vividhāni maṇḍiratanāni bandhanto viya mahāpathavim parivattitvā pappatakojaṃ kbādāpento viya yojanikamadbugaṇḍam piḷitvā sumadhurasam pāyento viya ca āyasmā Mahākaccāno nānāsuttapadeso udāharanto soḷasa hāre vibhajitvā idāni te ekasmim yeva sutte yojetvā dassento hārasampātavāram ārabhi, ārabhanto ca yāyam niddesavāre.



p. 85. (fol.  
38b, obs.,  
third line).

Tesu saññāvipallāso sabbam uda ko? Aniccādikassa viṣa-  
yassa micchāvasena upatthitākāragahapamattam migapo-  
takānam tinapurisakesu puriso ti uppannasaññā viya.  
Cittavipallāso tato balavatāro, amapi-ādike visaye maṇi-  
sādi-ākāreṇa upatthahanto tathā sannitthānam viya niccā-  
dito sannitthānamattam. Dittthivipallāso pana sabbabala-  
vatāro: yaṃ yaṃ ārammanam yathā yathā upatthāti,  
tathā tathā naṃ sassatādivasena 'idam eva saccam mogham  
aññan' ti abhinivisanto pavattati. Tattha saññāvipallāso  
cittavipallāsassa kāraṇam, cittavipallāso dittthivipallāsassa  
kāraṇam hoti.

p. 86. (fol.  
38b, rev.,  
second line).

Puna mūlakāraṇavasena vipallāse vibhajtvā dassetum  
Dve dhammā cittassa saṃkilesā ti adim āha.

p. 87. (fol. 38b,  
obs., third  
line).

. . . idāni vicaya-hārasampātāṃ dassento yasmā desanā-  
hārapadatthavicayo vicaya-hāro, tasmā desanā-hāre vipallā-  
sahetubbhāveṇa middhāritāya taphāya kusalādi-vibhāgapavi-  
cayamukhena vicaya-hārasampātāṃ dassetum Tattha taphā  
duvidhā ti ādi āradddham.

p. 87. (fol.  
38b, obs.,  
first line).

Tattha so ti adhigatacatutthajjhāno yogi, tatthā ti  
tasmim catutthajjhāne adhiṭṭhānabhūte.

p. 88. (fol.  
38b, obs.,  
last line).

Santato manasikaroti ti aṅgasantatāya pi āramma-  
pasantatāya pi santā ti manasikaroti. Yato yato hi ārup-  
pasamāpattiṃ santato manasikaroti, tato tato rūpāvacaru-  
jjhānam avūpasantam hutvā upatthāti, ten' evāha: Tassa  
uparimam | pa | saṇṭhahati.

p. 89. (fol.  
38b, obs.,  
fourth line).

Ettavatā paññāvimutti ti vuttassa arahattaphalassa  
samādhimukhena pubbhāgapatipadam dassetvā idāni  
arahattaphalasamādhim dassetum So samādhi ti ādi  
vuttaṃ . . . Pubbe vuttassa ariyamaggasamādhissa phala-  
bhūto samādhi pañcavidhena veditabbo, idāni vuccamānēhi  
pañcāhi paccakkhapaññāpehi attano paccavekkhitabbākāra-  
saṅkhātena pañcavidhena veditabbo.

Appagupāsārasasamādhi viya sasaṃkhāreṇa sappayoge-  
na paccanikadhamme niggayha kilesu vāretvā anadhiga-  
tattā na sasaṃkhāraniggayha-vārivāṇo ti.

p. 80. (fol. 13a,  
rev., second  
line).

Evam aṇḍhattaphalasamādhim vibhāgena dassetvā idāni  
tassa pubbabhāgaapaṭipadam samādhivibhāgena dassetum  
So samādhī ti vuttam. Tattha so samādhī ti yo so aṇ-  
hattaphalasamādhissa pubbabhāgaapaṭipadāyaṃ vutto rūpā-  
vacaracatatthajhānasamādhī.

p. 80. (fol. 13a,  
rev., last  
line but  
one).

Idāni taṃ samādhim ārammaṇavasena vibhajitvā dass-  
etum Dasa kasiṇāyatanānti ti ādi vuttam.

p. 80. (fol. 13a,  
obv., third  
line from  
bottom).

Yena yena kāreṇā ti anabhijjhādisu paccuppannasukha-  
tādisu ca ākāresu yena yena ākāreṇa vutto . . .

p. 80. (fol. 13b,  
rev., fourth  
line).

So ariyamaggādhigamāya yuttapayutto yogī kāleṇa  
samatham samāpajjanavasena kāleṇa vipassanam samma-  
sanavasena vaḍḍhayamāno animittavimokkhamukkhādi-saṅ-  
khātā tisso anupassanā brūheti . . . Tisso anupassanā-  
uparūparivisesaṃ pāpento silakkhandho samādhikkhandho  
paññakkhandho ti ete tayo khandhe vaḍḍheti, yasmā pana  
tīhi khandhehi ariyo atthaṅgiko maggo saṅgahito, tasmā  
tayo khandhe bhāvuyanto ariyaṃ atthaṅgikaṃ maggaṃ  
bhāvayati ti vuttam.

p. 80. (fol. 13b,  
rev., last  
line but  
one).

Idāni yesaṃ puggalānaṃ yattha-sikkhañānaṃ viśesato  
niyyānamukhāni yesaṃ ca kilesānaṃ paṭipakkhabhūtāni  
tāpi vimokkhamukhāni tehi saddhūp tāni dassetum Rāga-  
carito ti vuttam. Tattha animittavimokkhamukheṇā  
ti aniccānupassanāya, sā hi niccānimittādisamugghāṭanena  
animitto rāgādināṃ samucchedavimuttiyā vimokkhe ti  
laddhanāmasa ariyamaggassa mukhabhāvato animittavi-  
mokkhamukhaṃ ti vaccati. Adhicittasikkhāya ti sam-  
adhismim.

p. 80. (fol.  
13a, obv.,  
second line).

Paññādhikassa santatisamūhakeccārammaṇādi-ghanavi-  
nibbhogena saṅkhāresu atthasuññatā pakaṭṭa hoti ti viśesato

p. 80. (fol.  
13a, obv.,  
last line but  
one).

anattānupassanā paññā padhānā ti āha: Sūññatavimokkha-  
mukhaṃ paññakkhandho ti. Tathā saṅkhārānaṃ sarasa-  
pabhaṅgutāya ittarakhaṇattā uppannānaṃ tattha tatth'<sup>1</sup>  
eva bhijjanam sammāsamaḥitass' eva pakatam hoti ti  
visesato aniccānupassanā samādhippadhānā ti āha: Ani-  
mitta | pa | samādhikkhandho ti. Tathā silesu paripūra-  
kāriṇo khaṇtibahulassa uppannam dukkhaṃ aratīṃ ca abhi-  
bhuyya viharato saṅkhārānaṃ dukkhatā vibhūtā hoti ti  
dukkhānupassanā silappadhānā ti āha: Appaṇihita | pa |  
silakkhandho ti.

p. 91. (fol.  
38d, rev.,  
fourth line). Puna tinnam khandhūnaṃ samatha-vipassanābhāvaṃ  
dassetum Silakkhandho ca ti ādi vuttam.

p. 91. (fol.  
38a, rev.,  
second line). Ariyamaggo hi khippam sakim ekacittakkhaṇen' eva  
catūsu sūcesu attanā adhigantabbam adhigacchati ti na  
tassa lokiyasamāpattiya viya vasibhāvanā kiccam atthi ti  
khippādhigamo ca hoti. Pajahitabbāni accantavimutti-  
vasena pajahanato vimuttādhigamo ca. Lokiyehi ma-  
hantānaṃ silakkhandhādinam adhigamanābhāvato mahā-  
dhigamo ca, tesam yeva vipulaphalaṇam adhigamanato  
vipulādhigamo ca, attanā katābbaṃ kassaci anavase-  
sato anavasesādhigamo ca hoti ti.

p. 91. (fol.  
38a, rev.,  
fourth line  
from  
bottom). Iti mahāthero Tasmā rakkhita-cittassā ti gāthāya-vasena  
arahattaphalavimuttimukhena vicaya-hārasampātāṃ niddi-  
santo desanākusalatāya anekehi suttapadesehi tassā pubba-  
bhāgapatipadāya bhāvanāvisesānaṃ bhāvanānisamsānaṃ ca  
vibhajānavasena nānappakārato vicaya-hāraṃ dassetvā  
idāni dasannam Tathāgatabalānaṃ vasena tam dassetum  
Tattha yo deseti ti adim āha.

p. 91. (fol.  
38a, rev.,  
last line). Sace pi bhavantaragatam ariyasāvakam attano ariyasā-  
vakābhāvaṃ ajānantam pi koci evam vadeyya: idam kun-  
thakipillikam' jivitā vopetvā sakalacakkavālagabbhe  
cakkavatti rajjam paṭipajjāhi ti, n'eva so nam jivitā

<sup>1</sup> kuntakippili°



voroperya, athāpi evaṃ vadeyyum: sace imaṃ na gha-  
tissasi, sisāṃ te chindissamā ti, sisāṃ evaṃsa chindeyyum,  
n'eva so taṃ ghāteyya.

Kutūhalamaṅgalena suddhim paccēyyā ti iminā  
idaṃ bhavissati ti evaṃ pavattattā kutūhalasaṅkhātena  
diṭṭha-suta-mutamaṅgalena attano suddhivodānam sadda-  
heyya.

p. 23. (fol.  
13aap, obv.,  
third line  
from  
bottom).

Nanu ca yathā itthiliṅgaṃ evaṃ purisaliṅgaṃ pi Brah-  
maloke n'atthi, tasmā puriso Mahābrahmā siyā ti na  
vattabbam siyā? No na vattabbam. Kasmā? Idha puri-  
sassa tattha nibbattanato. Itthiyo hi idha jhānaṃ bhā-  
vetvā kālamkatvā Brahmāpārisajjanam sahabyatam upa-  
pajjanti, na Mahābrahmānam. Puriso pana tattha na  
uppajjati ti na vattabbo. Samāne pi tattha ubhayaliṅgā-  
bhāve purisasapṭhāna 'va tattha Brahmāno na itthisapṭhāna.  
Tasmā suvuttam etaṃ.

p. 23. (fol.  
13aap, rev.,  
second line).

Thānaso ti taṃ khaṇe eva āvajjanasamanantaram,  
anodhiso ti odhi-abhāvato, kiñci anavasesetvā ti attho.

p. 24. (fol. 2a,  
obv., fourth  
line).

Tattha-tattha-gāmini ti tattha tatth' eva nibbāne  
gāmini. Nibbānassa gamanastā ti attho. Puna tattha-  
tattha-gāmini sabbatthagāmininam paṭipadānam vibhāgaṃ  
dassetum Tayo rāsi ti ādi vuttam.

p. 24. (fol. 2a,  
rev., last  
line but  
one).

Yathā ca idaṃ nāpaṃ cakkhudhātu-ādibhedena upā-  
diṇṇakasamkhāralokassa vasena anekadhātu-nānadhātu-  
lokaṃ pajānāti, evaṃ anupadiṇṇakasamkhāralokassa pi  
vasena taṃ pajānāti. Paccakabuddhā hi dve ca aggaṇ-  
vakā upādiṇṇakasamkhāralokass' eva nānattam jānanti,  
taṃ pi ekadesen' eva na nippadesato, anupādiṇṇakasam-  
khāralokassa pana nānattam na jānanti. Bhagavā pana  
imāya nāma dhātuyā ussannāya imassa rukkhassa khandho  
seto hoti, imassa kālo, imassa matṭho, imassa bahalo,  
imassa tanu taco, imāya nāma dhātuyā ussannāya imassa  
rukkhassa pattam vappasapṭhānādi-vasena evarūpaṃ nāma

p. 25. (fol. 2a,  
obv., last  
line but  
one).

hoti, imāya nāma dhātuyā ussannattā imassa rukkhassa puppham nilam hoti, pitakam lohita-kam odātam sugandham duggandham, imāya nāma dhātuyā ussannāya phalam khuddakam mahantam digham vattam susanthānam dus-santhānam matṭham pharusam sugandham duggandham tittam madhuram kaṭukam ambilam kasāvam hoti, imāya nāma dhātuyā ussannāya imassa rukkhassa kaṇṭako tikhīṇo hoti, atikhīṇo ujuko kuṭṭho kaṇho nīlo odāto hoti ti evam anupādāpasaṅkhārālokassāpi vasena anekadhātu-nānādhātubhāvam jānāti. Sabbānūbuddhānam eva hi etam balam, na aññesam.

p. 98. (fol. vi,  
obv., second  
leaf).

Yam lobhavasena dosavasena mohavasena ca kammam karoti ti dasa akusalakammāpathakammam sandhāya vadati. Tam hi sampkiliṭṭhatāya kālakan ti kaṇham, apāyesu nibbattiṇāpanato kālakavipākan ti kaṇhavipākam. Yam saddhavasena viriyavasena kammam karoti ti dasa kusalakammāpathakammam. Tam hi asampkiliṭṭhattā paṇḍaran ti sukkam, sagge nibbattiṇāpanato paṇḍaravipākattā sukkavipākam. Yam lobhavasena dosavasena ca mohavasena saddhavasena ca kammam karoti idam kaṇhasukkan ti vomissakakammam. Kaṇhasukkavipākan ti sukhadukkhavipākan, missakakammam hi katvā akusalavasena tiracchānāyoniyam maṅgalahatthibhāvam upapanno kusalena pavatte sukham anubhavati, kusalena rajakule nibbatto pi akusalena dukkham vediyati. Yam viriyavasena paññāvasena ca kammam karoti idam akaṇham asukkam akaṇha-asukkavipākam kammakkhayakaran ti catumaggacetanā. Tam hi yadi kaṇham bhavēyya, kaṇhavipākam dadeyya, yadi sukkam bhavēyya, sukka-upapattipariyāpannam vipākam dadeyya, ubhayavipākassa pana appaḍānato akaṇha-asukkavipākan ti ayam ettha attho.

p. 98. (fol. vi,  
rev., fourth  
leaf).

Na ca bhabbo abhinibbidhāgantun ti kilesābhisaṅkhārānam abhinibbiḍḍhanato abhinibbidhāsākhātā ariyamaggam adhigantun na ca bhabbo.

Taṃ Bhagavā na ovadati ti taṃ vipākāvarāṇena  
 nivutaṃ puggalaṃ Bhagavā saccapaṭivedhiyaṃ purakkhatvā<sup>1</sup>  
 na ovadati, vāsanatthaṃ pana tādisānaṃ pi dhammaṃ  
 deseti eva Ajātasattu-ādinā<sup>2</sup> viya.

p. 89. (fol. 55,  
 rev., fourth  
 line).

Evam kilesantarāyamissakaṃ kammantarāyaṃ dassetvā  
 idāni amissakaṃ kammantarāyaṃ dassetuṃ Imassa ca  
 puggalassa ti ādi vuttaṃ.

p. 89. (fol. 55,  
 rev., last  
 line but  
 one).

Sabbesaṃ ti imasmiṃ phalaniddese<sup>3</sup> vuttānaṃ sabbe-  
 saṃ kammānaṃ.

p. 89. (fol. 55,  
 rev., last  
 line).

Anantaraphalaniddese vuttakammasamādhānapāden' eva  
 jhānādini saṃgahetvā dassetuṃ Tathā samādhinnānaṃ  
 kammānaṃ ti ādi vuttaṃ . . . Tattha tathā samādhinnā-  
 naṃ ti sukkaṃ sukkavipākaṃ paccuppannasukhaṃ āyatim  
 sukhavipākaṃ ti evam-ādīpakārehi samādhinnesa kammesu  
 saṃkilesa ti paṭipakkhadhammavasena kilīṭṭhabbhavo . . .  
 Evam saṃkilissati ti ādisa ayam attho: — Iminā ākāreṇa  
 jhānādi-saṃkilissatī vedāyati vutṭhabhāti ti jānanañāṇaṃ  
 Bhagavato anāvarāṇaṇaṃ, na tassa āvarāṇaṃ atthi ti.

p. 89. (fol. 55,  
 rev., fourth  
 line from  
 bottom).

Ekādasā ti rūpi rūpāni passati ti adinā atṭhannaṃ  
 tippaṇ ca suññata-vimokkhādinaṃ vasena vuttaṃ. Atṭhā  
 ti tesu ṭhapetvā lokuttare vimokkhe atṭha. Sattā ti tesu  
 eva nirodhasamāpattim ṭhapetvā satta. Tayo ti suttanta-  
 pariyāyena suññata-vimokkhādayo tayo. Dve ti abhi-  
 dhammapariyāyena animitta-vimokkhassāsambhavato avasesā  
 dve ettha ca paṭipāṭiyā satta appitappitakkhaṇe vikkham-  
 bhanavasena paccanikadhammehi vimuccanato ārammaṇe  
 adhivimuccanato ca vimokkhe. Nirodhasamāpatti pana

p. 100. (fol.  
 56, rev.,  
 second  
 line).

<sup>1</sup> purikkhatvā.

<sup>2</sup> Cf. Vin. II. p. 188 sqq.; as to *Sunakkhatta*, see  
 M. I. p. 68 sq.; II. p. 252 sqq.; as to *Puṇṇa* (*Koliyaṇṭṭha*),  
 called *govatika*, and *Acela*, i. e. *Seniya*, called *kukkura-  
 vatika*, see M. I. p. 387 sqq.; as to *Aṅgulimāla*, see M. II.  
 p. 97 sqq.

<sup>3</sup> *bala*°



sabbaso saññāvedayitelo vimuttattā apagama-vimokkhe nāma. Lokuttarā ca tan tam maggavajjhakileselo samuccheda-vasena vimuttattā vimokkhe ti ayam viseso veditabbo.

p. 100. (fol.  
58, obv.,  
second  
line).

Kukkutaṃ vuccati ajaññā jigucchana-mukhena tappara-matā. Kukkuṭajjhāyi ti puggalādhiṭṭhānena jhānāni vuttāni. Dve paṭhama-dutiya-jhānāni ti vuttam hoti. Yo paṭhamam dūtiyaṃ vā jhānaṃ nibbattetvā alam ettāvata ti samkocaṃ āpajjati uttari na vāyamaṭi, tassa tāni jhānāni cattari pi kukkuṭajjhānāni ti vuccanti. Tam samañgino ca kukkuṭajjhāyi. Tesu purimāni dve āsannabalava-paccattikattā visesabhāgiyatābhāvato ca samkilesabhāvena vuttāni, itarāni pana visesabhāgiyatābhāve pi manda-paccatthikattā vodānabhāvena vuttāni ti daṭṭhabbam.

p. 100. (fol.  
58, obv.,  
8th line).

Visesabhāgiyo samādhī ti paṇeḥi paṭhamajjhānā-dihi vuṭṭhitassa saññāmanasikārānaṃ dūtiya-jhānādi-pakkhandanaṃ paṇavodānaṃ bhavaṅgavuṭṭhānaṃ ca vuṭṭhānaṃ ti vuttam. Heṭṭhimam heṭṭhimam hi paṇajjhānaṃ uparimassa uparimassa padaṭṭhānaṃ hoti, tasmā vodānaṃ vuṭṭhānaṃ ti vuttam.

p. 100. (fol.  
58, obv.,  
last line  
but one).

Tass' eva samādhissū ti tassa antaraphalaniddese jhānādi-pariyāyelo vuttasamādhissa. Parivārito ti parikkhāro (sic!).

p. 101. (fol.  
58, obv.,  
first line).

Tattha . . . imāya mudumajjhatikkhabhedāya anusā-saniyā, evaṃ-dhātuko ti hinādivasena evaṃ ajjhasayo, evaṃ-adhimuttiko ayañ c'assa āsayo ti imassa pugga-lassa ayam sassatucchadapakāro yathābhūtañāṇanuloma-khantipakāro vā āsayo. Idam hi catubbidham āsayan ti: — Ettha sattā vasaṇti ti āsayo ti vuccati, imam pana Bhagavā sattānaṃ āsayam jñanto tesam diṭṭhigatānaṃ vipassanā-ñāṇakammassa kataññāṇānaṃ ca appavattikkhaṇe pi jñāti eva. Vuttam pi c'etaṃ: —

*Kāmaṃ sevantaṃ yeva jñāti. Ayam puggalo kāmagaruko kāmāsayo kāmādhimutto ti kāmaṃ sevantaṃ yeva jñāti. Ayam puggalo nekkhamagaruko nekkhamāsayo nekkhamādhi-*

*mutto ti nekkhamam sevantaṃ yeva jānāti. Byāpādam abyāpādam thinamiddham ālokasaññam sevantaṃ yeva jānāti. . . Ayaṃ puggalo thinamiddhayaṃko thinamiddhāsayo thinamiddhādhimutto ti.*

Nihato Māro bodhimūle ti nihato samucchinno ki-  
 lesamāro bodhirukkhamūle . . . Yasmā pana yadā ara-  
 hattamaggena savāsanaṃ sabbe āsavā klepita, tadā Bhaga-  
 vatā sabbāññutañāṇaṃ adbhigataṃ nāma, tasmā yaṃ  
 sabbāññutappattā ti ādi vuttam. Ayaṃ tāv' ettha acari-  
 yānaṃ samānattakathā. Paravādi panāha: dasabalañāṇaṃ  
 nāma pāti-ekkaṃ n'atthi, yasmā sabbāññutā pattā viditā  
 sabbadhammā ti vuttam, tasmā sabbāññutañāṇassa' evāyaṃ  
 pabbedo ti. Tam na tathā dātṭhabbam. Aññam eva hi  
 dasabalañāṇaṃ, aññam sabbāññutañāṇaṃ. Dasabalañāṇaṃ  
 hi sakasakakiccam eva jānāti, sabbāññutañāṇaṃ tam pi  
 tato avasesaṃ pi jānāti. Dasabalañāṇesu hi paṭhamam  
 kāraṇākāraṇaṃ eva jānāti, dutiyam kamma-paricchedam  
 eva, tatiyam dhātunānāttakāraṇaṃ eva, catuttham ajiḥ-  
 sayādhimuttim eva, pañcamam kamma-vipākantaram eva,  
 chaṭṭham jhānādili saddhim tesam saṃkilesādim eva,  
 sattamaṃ indriyānaṃ tikkhamudubbhavam eva, aṭṭhamam  
 pubbenivutṭhakhandhasantatim eva, navamaṃ sattānaṃ  
 cutupapātam eva, dasamaṃ saccaparicchedakam eva.  
 Sabbāññutañāṇaṃ pana etehi jānitabbaṃ ca tato uttariṃ  
 ca pajānāti. Etesaṃ pana kiccaṃ sabbam na karoti, tam  
 hi jhānaṃ hutvā appetum na sakkoti, iddhi hutvā vikubbi-  
 tum na sakkoti, maggo hutvā kilese khetum na sakkoti.  
 Api ca paravādi evaṃ pucchitabbo: — Dasabalañāṇaṃ  
 etaṃ savitakka-savicāraṃ avitakka-avicāramattaṃ avitak-  
 ka-avicāraṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ  
 lokiyaṃ lokuttaraṃ ti? Jānanto paṭipatīyā satta savitakka-  
 savicārāni ti vakkhati, tato parāni dve avitakka-avicārāni  
 ti. Āsavakkhayañāṇaṃ siyā savitakkasavicāraṃ siyā avi-  
 takka-avicāramattaṃ siyā avitakkāvicāraṃ ti? Tathā paṭi-  
 patīyā satta kāmāvacarāni tato dve rūpāvacarāni, avasāne  
 ekam lokuttaraṃ ti vakkhati. Sabbāññutañāṇaṃ pana

p. 100. fol.  
 100v, 101v,  
 first line).

savitakka-savicāram eva kāmāvacaram eva lokiyam evā ti  
niṭṭham ettha gantabbam.

p. 103, (fol.  
15b, obv.,  
second line). Bhagavā sati-arakkhena cetasā samannāgato, sabba  
duggatiyo jahati ti attho, suttamhi vuttam: satiṇ cittaṃ  
rakkhitabban ti desanānusandhidassanam<sup>1</sup>.

p. 104, (fol.  
15b, rev.,  
last line  
but one). Paṭipakkhena ti Arakkhitena cittaṇa ti gāthāya  
(cf. p. 85) paṭipakkhena ti adhippāyo, atha vā vibhatti-hāre  
niddiṭṭhassa akusalapakkhassa paṭipakkhena ti attho.

p. 105, (fol. 1a,  
obv., last  
line but  
one). Tattha yaṃ saccāgamanan ti yaṃ saccato aviparītato  
visayassa āgamanam adhiḡamo ti attho. Yaṃ paccāgamanan  
ti pi pāṭho. Tassa yaṃ paṭipaṭivisayassa āgamanam, tan  
taṃ visayādhiḡamo ti attho.

p. 110, (fol.  
10a, obv.,  
fourth line). Kāmasukhallikanuyogaṇ ti kāmasukhassa alliya-  
nāyogaṇ kāmesu pāṭabyatam.

p. 113, (fol.  
10a, rev.,  
5th line). Ugghātanigghātan ti uccāvacabbhāvam.

p. 113 (cf. 10a,  
rev., fourth l.  
fr. bottom). Roganigghātakan ti rogadhūpasamanam.

p. 112, (fol.  
10a, obv.,  
fourth line). Ayam vaccati visativatthukā sakkāyaditthi ti  
ayam pañcasu upādānakkhandhesu ek'ekasmim catunnam  
catunnam gāhānam vasesu visativatthukā sati vijjāmaṇe  
khandhapañcakasaṅkhāte kāye sati vā vijjāmanā tattha  
ditthi ti sakkāyaditthi.

p. 111, (fol.  
10a, obv.,  
5th line). Lokuttarasammāditthi ti paṭhamamagge sammā-  
ditthi. Anvāyikā ti sammāditthiyā anugāmino. Yadā  
sammāditthi sakkāyaditthiyā pajānanavasena pavattā, tadā  
tassā anugupabbhāvena pavattamānakā ti attho.

<sup>1</sup> I was unable to trace the Sutta in which these words  
occur. Does this Sutta begin with Sati-arakkhena cetasā?



Tattha ime vuccanti ucchedavādino ti ime rū-  
pādike pañcakkhande attato upagacchantā rūpādinaṃ  
aniccabhāvato uccijjati attā vinassati parammarapā ti  
evam abhinivisanato ucchedavādino ti vuccanti. Ime  
vuccanti sassatavādino ti ime rūpavantaṃ vā attānaṃ  
ti ādinā rūpādivinimutto attā aūso koci vibhatto ti upa-  
gacchantā so nicco dhuvo sassato ti abhinivisanato sassa-  
tavādino ti vuccanti.

p. 111. (fol.  
129p, obv.,  
last line).

Vitthārato dvasaṭṭhi diṭṭhigatāni ti uccheda-sassa-  
tadassanaṃ vitthārena Brahmajale āgatāni dvasaṭṭhi diṭṭhi-  
gatāni (cf. D. I, p. 12 sqq.).<sup>1</sup>

p. 112. (fol.  
129p, rev.,  
fourth line).

Tecattālisam bodhipakkhiyā dhammā ti anicca-  
saññā dukkhasaññā anattasaññā pahāsaññā virāgasaññā  
nirodhasaññā, cattāro satipaṭṭhānā | pa<sup>2</sup> | ariyo aṭṭhaṅgiko  
maggō ti ete tecattālisam bodhipakkhiyā dhammā. Evam  
vipassanāvasena paṭipakkham dassetvā puna samathavasena  
dassetum Aṭṭha vimokkhā dāsa ca kasipāyatanāni ti vuttaṃ.

p. 112. (fol.  
129p, rev.,  
fifth line).

Anādi anidhanappavattan ti purimāya koṭiyā abhā-  
vato anādi, asati paṭipakkhādhigame santānavasena anu-  
pacchedena pavattanato anidhanappavattaṃ.

p. 112. (fol.  
129p, rev.,  
last line but  
one).

Tattha diṭṭhivicarito ti ādinā vodānapakkham dasseti.

p. 112. (f. 129p,  
obv., third l.  
fr. bottom).

Catukkamaggaṃ ti paṭipadā-catukkam, paṭipadā hi  
maggō ti. Atha vā catukkamaggaṃ ti nandiyāvattassa  
catuddisāsampkhātam maggaṃ, tā pana catasso disālocana-  
naye āgamissanti. Kim attamaṃ puna catukkamaggaṃ

p. 112. (fol.  
129p, rev.,  
fourth line  
from  
bottom).

<sup>1</sup> For a summary of these sixty-two heresies, see S.R.E. vol. XXXVI, p. XXIII sqq.

<sup>2</sup> These are the four Sammappadhānas, the four Iddhi-pādas, the five Indriyas, the five Balas, the seven Bojjhaṅgas. — The usual number, however, is thirty-seven (cf. The Dharmasamgraha, Anecd. Oxon., p. 9; 44), viz. the above named save the six Saññās.

paññapenti ti āha: abudhajanasevitāyā ti ādi . . . ratta-  
vāsiniyā ti rattesu rāgābhībhūtesu vasati ti rattavāsini  
. . . āvattanatthan<sup>1</sup> ti samucchindanattham.

p. 112. (fol.  
50v, rev.,  
last line). Ayam vuccati nandiyāvatta-nayassa (sic!) bhūmi ti  
ayam tañhā-vijñānam vasena saṃkilesapakkhe dvidisā,  
samatha-vipassanānam vasena vodānapakkhe pi dvidisā  
catusaccayojanā nandiyāvattassa nayassa samuṭṭhānatāya  
bhūmi ti.

p. 113. (fol.  
11a, rev.,  
first line). Evam nandiyāvattassa nayassa bhūmiṃ niddisitvā idāni  
tassa disābhūta-dhamme niddisantena yasmā c'assa disā-  
bhūta-dhammesu vuttesu disālocana-nayo vutto yeva hoti,  
tasmā Veyyakarapesu hi ye kusalākusalā ti disālocana-  
lakkhaṇam ekadesena paccāmasitvā Te duvidhena upapa-  
rikkhitabbā ti ādi araddham. Tattha te ti disābhūta-  
dhammā. Duvidhenā ti ime saṃkilesadhammā ime  
vodānadhammā ti . . . Tam dasseti lokavattānusāri ca lo-  
kavivattānusāri ca ti. Tass' attho: — Loko eva vattam  
lokavattam, lokavattabhāvena anusarati pavattati ti loka-  
vattānusāri, saṃkilesadhammo ti attho. Lokassa lokato vā  
vivattam nibbānam, tam anusarati<sup>2</sup> anulomanavasena  
gacchati ti lokavivattānusāri, vodānadhammo ti attho.

p. 114. (fol.  
11a, rev.,  
third line  
fr. bottom). Idāni dasavatthukam kilesapuñjam tañhāvijjāvasena dve  
koṭṭhāse karonto Yo ca kabalikāro-āhāro ti ādim āha.

p. 115. (fol.  
11b, rev.,  
second line). Yasmā pana kilesā kusalappavattim nivāretvā cittam  
pariyādāya tiṭṭhantā maggena asamucchinnā eva vā āsa-  
vānam uppattihetu honti, tasmā anusayato vā pariyuṭṭhā-  
nato vā ti vuttam.

p. 116. (fol.  
11b, rev.,  
first line). Nandūpasecanenā ti lobhasahagatassa sampayuttānan  
ti saha-jātakotiya itarassa upanissayakotiya upasecanan ti,  
nandūpasecanam, tena nandūpasecanenā. Kena pana tam  
nandūpasecanan ti āha: rūgasallena nandūpasecanena

<sup>1</sup> -tthanan.

<sup>2</sup> anussarati.

viññāpenā ti. Tattha rāgasallenā ti rāgasallenā hetu-  
bhūtena nandūpasecanenā viññāpenā ti itthambhūtalak-  
khaṇe karāpavacanāṃ.

Idāni āhārādayo-nayānaṃ saṃkilesapakkhe disābhāvena p- 117. (fol.  
vavatthapetum Ima catasso disā ti ādi āraddham. 11d, obv.,  
third line  
fr. bottom).

'Tass' attho: — Iti evaṃ vuttapakārū sabbe āhārādayo p- 118. (fol.  
lokasamphātavattānūsārino dhammā te-lokadhātutāvattato' 11b, rev.,  
last line but  
one).

Tattha dibba-brahma-ariya-āneñjavihāro ti cattāro vi- p- 119. (fol.  
hārā, mānappahāna-ālayasamugghāta-avijjāpahāna-bhavā- 11a, obv.,  
pasamā cattāro acchariyā abbhutadhammā, saccādhittā- first line).

Idāni paṭipadādayo vodānapakkhe disābhāvena vavattha- p- 121. (fol.  
petum Tattha imā catasso disā ti ādi vuttam. 11a, obv.,  
second line).

Puna paṭhamā paṭipadā ti ādi paṭipadā-catukkādisu p- 122. (fol.  
yena yassa puggalassa vodānaṃ tam vibhajitvā dassetum 11a, obv.,  
third line).

Yadi pi tisu vimokkhamukhesu idam nāma vimokkha- p- 123. (fol.  
mukham imāya eva paṭipadāya ijjhati ti niyamo n'atthi. 11a, obv.,  
yesam pana puggalānaṃ purimāhi dvīhi paṭipadāhi appa- fourth line).



p. 124. (fol. 134, obv., third line from bottom). Tesam vikkīḷitan ti tesam asantāsanaṃjavaparakkamādi-visesāyogena sīhānam buddhānam paccakabuddhānam buddhasāvakanāṃ ca vikkīḷitaṃ viharānaṃ, yad idam āhārādi-kilesavattthusamatikkamanamukhena saparasantiāne paṭipadādi-sampādanaṃ, idāni āhārādinam paṭipadādīhi yena samatikkamanam, tam nesam paṭipakkhabhāvaṃ dassento Cattaro āhārā, tesam paṭipakkho catasso paṭipadā ti ādim āha.

p. 124. (fol. 134, rev., second line). Tesam vikkīḷitan ti ettha yad etaṃ vikkīḷitaṃ nāma bhāvetabbānaṃ bodhipakkhiyadhammānaṃ bhāvanā sacchikātabbānaṃ phalanibbānānaṃ sacchikiriyaṃ ca, tathā pahātabbassa dasavattthukassa kilesapuñjassa tadanāgādivasena pahānaṃ byantikiriyaṃ anavasesanaṃ ti, idāni tam samkhepena dassento Indriyādhiṭṭhānaṃ vikkīḷitaṃ vipariyāsānadhīṭṭhānaṃ ti āha.

p. 124. (fol. 134, rev., last line but one). Idāni ugghaṭṭitaññū-ādi puggalattayavasena tipukkhalānāyassa bhūmim vibhāvetukāma, yasmā pana nāyānaṃ aññamaññānupavesassa icchitattā sihavikkīḷita-nayato tipukkhalā-nayo nigacchati, tasmā paṭipadāvibhāgato cattāro puggale sihavikkīḷita-nayassa bhūmim niddisitvā tato eva ugghaṭṭitaññū-ādi-puggalattaye niddhāretum tattha Yo dukkhāya paṭipadāyā ti adi āradaddham.

p. 125. (fol. 134, obv., second line). Tattha Yo sādharanāyā ti dukkhā-paṭipadāya khip-pabhināyā sukhā-paṭipadāya dandabhināyā ca niyyāti ti sambandho. Kathaṃ pana paṭipadā-dvayaṃ ekassa sambhavati ti? Na yidam eva daṭṭhabbam: ekassa puggalassa ekasmim dve paṭipadā sambhavanti ti. Yathāvuttāsu pana divsu paṭipadāsu yo yāya kāyaci niyyāti, ayam vipaṇcītaññū ti. Ayam ettha adhippāyo. Yasmā pana Atthasāliniyaṃ paṭipadā calati na calati ti vicāraṇāyaṃ calati ti vuttam<sup>1</sup>, tasmā ekassa pi puggalassa jhānantara-maggantaresu paṭipadābbhedo icchito vā ti.

<sup>1</sup> kriyā.<sup>2</sup> yo.<sup>3</sup> Asl. p. 236: — Ettha pana paṭipadā calati na calati ti? Calati.

Kasmā pan' ettha nayānam uddesanukkamena niddeso kato ti? -Nayānam nayehi sambhavadassanatttham. Paṭhamanayato hi puggalādhittānāvasena tatiyanayassa tatiyanayato ca dutiyanayassa sambhavo ti imassa visesassa dassanatttham paṭhamanayānantaram tatiyanayo tatiyanānantarān ca dutiyanayo niddittho, dhammādhittānāvasena pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanayo pi sambhavati ti imassa visesassa dassanatttham ante Taṇhā ca avijjā cā ti ādinā paṭhamanayassa bhūmi dassitā. Ten' eva hi Cattāri hutvā tīṇi honti, tīṇi hutvā dve honti ti vuttam. Yadi evam dve hutvā cattāri honti, dve hutvā tīṇi honti, tīṇi hutvā cattāri honti ti ayam pi nayo vattabbo siyā ti. Saccam etam, ayam pana nayo atthato dassito evā ti katvā na vutto, yasmā tinnam atthānāyānam aññamaññam anupaveso iecchito soti ca anupaveso tato viniggamo pi sambhavati evā ti. Ayañ ca attīho Peṭakopadesena vibhāvetabbo. Tatthāyam ādito paṭṭhāya vibhāvanā: cattāro puggalā taṇhācarito duvidho mudindriyo tikkhindriyo ca, tathā ditthīcarito ti. Tattha taṇhācarito mudindriyo dukkhāya paṭipadāya dandābhinnāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhinnāya niyyāti, ditthīcarito pana mudindriyo sukhāya paṭipadāya dandābhinnāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippābhinnāya niyyāti... Tatthāyam pālī: tattha ye ditthīcaritā sattā, te kāmesu dosaditthi, na ca tesam kūmasukhe anuśayā samūhatā, te attakilamathānuyogam anuyuttā viharanti, tesam Satthā vā dhammam deseti aññataro vā garuṭṭhāniyo sabrahmacāri 'kamehi n'atthi attho' ti . . .

Imāni cattāri suttāni ti imāni saṃkilesabbhāgiyādini cattāri suttāni. Sādhārapāni katāni ti saṃkilesabbhāgiyañ ca vāsanābhāgiyañ ca saṃkilesabbhāgiyañ ca nibbedhabbhāgiyañ ca saṃkilesabbhāgiyañ ca āsekhabbhāgiyañ ca vāsanābhāgiyañ ca nibbedhabbhāgiyañ cā ti evam padantarasaṃyojanavasena missitāni katāni. Aṭṭha bhavanti ti purimāni cattāri imāni cattāri ti evam aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādhārapāni katāni soḷasa bhavanti ti tāni yeva tathā vuttāni aṭṭha suttāni vāsanā-

bhāgiyaṃ ca asekhabbhāgiyaṃ ca nibbedhabbhāgiyaṃ ca asekhabbhāgiyaṃ ca saṃkilesabbhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabbhāgiyaṃ ca saṃkilesabbhāgiyaṃ ca vāsanābhāgiyaṃ ca asekhabbhāgiyaṃ ca saṃkilesabbhāgiyaṃ ca nibbedhabbhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabbhāgiyaṃ ca asekhabbhāgiyaṃ ca saṃkilesabbhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabbhāgiyaṃ ca neva saṃkilesabbhāgiyaṃ ca na vāsanābhāgiyaṃ ca na nibbedhabbhāgiyaṃ ca na asekhabbhāgiyaṃ ca ti evaṃ sādharapāni katāni purimāni attha imāni attha ti soḷasa bhavanti. Tesu cattāro ekakā chaḍḍukā, cattāro tikā eko catukko, aparō pi eko catukko ti ayam pi vibhāgo veditabbo. Tatthāpi dve dukā dve tikā dve catukkā ca pāḷiyam anāgatā ti veditabbā.

Idāni imassa paṭṭhānassa sakalasāsanasaṃgahitabhāvaṃ vibhāvetuṃ Imehi soḷasahi suttēhi bhinnēhi navavidham suttam bhinnam bhavati ti vuttam. Tass' attho: — Imehi saṃkilesabbhāgiyādīhi soḷasahi suttēhi paṭṭhānanayena vibhattehi suttageyyādī navavidham pariyattisāsanasaṅkhātam suttam bhinnam soḷasadhā vibhatti hoti. Iminā soḷasavidhena paṭṭhānena asaṅgahito pariyattisāsanassa padeso n'atthi ti adhippāyo. Katham pana saṃkilesabbhāgiyādibhāvo gahetabbo ti? aha: gāthāya gāthā anuminitabbā ti ādi. Tattha gāthāya gāthā anuminitabbā ti ayam gāthā viya gāthā saṃkilesabbhāgiya ti vā vāsanābhāgiya ti vā nibbedhabbhāgiya ti vā asekhabbhāgiya ti vā anuminitabbā, anuminetvā takketvā jānitabbā ti attho. Sesapadesu pi es'eva nayo. Ettha ca gāthā-veyyākaraṇavinimuttā sabhā pariyatti suttēna ti padena saṃgahitā ti datṭhabbam.

p. 103. (56).  
[vi, rev.,  
third line  
from  
bottom].

Kokālikam hi mīyamānam ovaḍantena āyasmatā Mahā-moggallānena bhasitā imā gāthā ti<sup>1</sup> . . . Vibhūta ti viga-tabhūta akalikavādi . . . bhūnahū ti bhūtihanaka attano buddhiyānāsaka. Purisāntā ti purisādhama. Kalī ti alakkhipurisa.

p. 103. (56) d.  
[vi, fourth  
line].

Sambādhabyūhan ti byūha vuccanti anibbiddhā racchāyo. Ye supaviṭṭhamaggen'eva nigacchanti, te sam-

<sup>1</sup> I cannot trace these verses in the printed Piṭaka texts.



bādhā byāhaka, ettha ti sambādhabyāham. Iminā pi tassa  
nagarassa ghanavāsam eva dipetī.

Attā pi ti sitakathitavikkhepitādini akarontehi attā pi p. 137. (fol.  
rakkhitaḥḥo hoti. Tathā karonte hi sāmi dubbhako eso <sup>dan, rev.,</sup>  
ti niggahetaḥḥo hoti. <sup>fourth line</sup>)

Pañham puttḥo (sic!) viyakāsi Sakkassa iti me r. 146. (fol.  
sutan ti yathā Bhagavā pañham puttḥo Sakkassa byākāsi, <sup>dan, rev.,</sup>  
evam mayā pi sutan ti āyasmā Mahāmoggallāno attanā <sup>second line</sup>  
yathāsutam tam Bhagavato vadati.

Anagantāna<sup>1</sup> vinipātan ti apāyupapattim anupa- p. 141. (fol.  
gantvā. <sup>dan, rev.,</sup>  
<sup>fourth line</sup>  
<sup>fr. bottom</sup>)

Dhammā ti annomapaccayākārapaṭivedhasadhakā bo- p. 148. (fol.  
dhīpakkhiyadhammā . . . Dhammā ti catu-ariyasacca- <sup>dan, rev.,</sup>  
dhammā. <sup>last line</sup>)

Ānñātuñchena yāpentan ti kulesu ānñāto niccanaro p. 145. (fol.  
yeva hutvā uñchena pīṇḍacariyāya yāpentam. Atha vā <sup>dan, rev.,</sup>  
abbhikkhitesu issarajanagehesu kaṭukabhaṇḍasambhāram <sup>last line</sup>  
sugandhabhojanam pariyesantassa uñchanam ānñātuñchanam  
nāma, gharapaṭipāṭiyā pana dvāre tñitena laddhasamissa-  
kabhojanam ānñātuñchanam nāma. Idam idha adhippetam.

Cattāro hi pahārā: omatṭho, ummatṭho, matṭho, vimatṭho. p. 146. (fol.  
Tattha upari thatvā adhomukham dinnapahāro omatṭho <sup>dan, rev.,</sup>  
nāma, adho thatvā uddhamukham dinnapahāro ummatṭho <sup>fourth line</sup>  
nāma, aggalasuci viya vinivijjhītvā kato matṭho nāma, seso <sup>from</sup>  
sabbo pi vimatṭho nāma. Imasmim pana tñāne omatṭho <sup>bottom</sup>  
gabho, so hi sabbadārupo daruddharapasalle duttikiccho  
antodoso antopubbaloḥito ca hoti, pubbaloḥitam anikkha-  
mitvā vaṇamukham pariyaṇanditvā tiṭṭhati, pubbaloḥitam  
niharitukāme ti mañcena saddhīm bandhitvā adhosiro

<sup>1</sup> The reading of this Gerund in the three MSS. of the text of the Nett. is anāgantāna.

kātabbo hoti, maraṇaṃ vā maraṇamattham vā dukkhaṃ pāpupāti.

p. 146. (fol. third line from bottom). Virato kāmasaññāyā ti yāya kāyaci sabbato kāmasaññāya catutthamaggasampayuttāya samucchedaviratiyā virato. Viratto ti pi paṭho. Kāmasaññāyā ti pana bhūmmavacanāṃ hoti. Sagāthakavagge<sup>1</sup> kāmasaññāsū ti paṭho.

p. 147. (fol. 4th, rev., 5th line). After having quoted from S. I, p. 215 the verse Yass' etc . . . no socati ti, Dhammapāla says: — Gātham avasesaṃ katvā udāhaṭaṃ. Ājāvakasutte hi ima gāthā Ālavakena Kathaṃ su labhate paññāna ti ādinā puttarena Bhagavatā bhāsita ti.

p. 147. (fol. 4th, rev., 5th line). Kumārakā dhañkam iv'ossajanti ti yathā kumārakā kilanta kakaṃ suttēna pāde bandhitvā ossajanti khipenti, evaṃ kusalamanaṃ akusalavittakā kuto samuttāya ossajanti ti pucchā.

p. 148. (fol. 4th, rev., last line but one). Samkaro<sup>2</sup> tihī mittakarāṇa-laṅjadāna-balarūsisamkaddhanāṃ nāmaṃ.

p. 153. (fol. 4th, rev., fourth line from bottom). Sa-ūmin ti ādisu kilesa-ūmihi sa-ūmiṃ, kilesāvaṭṭehi sāvaṭṭaṃ, kilesagahehi sagahaṃ, kilesarakkhahehi sarakkhasaṃ. Kodhupāyāsassa vā vasena sa-ūmiṃ, kāmagupavasena sāvaṭṭaṃ, mātugāmasasena sagahaṃ sarakkhasaṃ.

p. 158. (fol. 4th, rev., first line). Rogaṃ (sic!) vadati attano ti taṃ taṃ attanā phutthaṃ dukkhaṃ abhāvitakāyatāya adbhāsetuṃ asak-konto 'aho dukkhaṃ, tādisaṃ dukkhaṃ mayhaṃ Satthuno pi mā hotū<sup>3</sup> ti ādinā vilapanto vadati.

p. 167. (fol. 4th, rev., first line). Bhūtaratan ti itthi purise puriso itthiya ti evaṃ aññaṃ aññaṃ sattesu ratam, tato eva bhavaṃ aparimuttā.

<sup>1</sup> — S. I, p. 53, but no MS. of the published text has this reading, and besides there are other variations from it in the stanzas as given in the Nettī.

<sup>2</sup> The passage where this word occurs is to be found also Jāt. VI, p. 28, 6sq.

Abhijātiyo ti jātiyo. Kaphābhijātiyo (sic!) ti kapha p. 158. (fol. dhan, rev., third line from bottom) nce kule jāto. Kaphaṃ dhammaṃ abhijāyati ti kālakaṃ dasavidham dussīladhammaṃ pasavati karoti, so taṃ abhijāyitrā niraye nibbatteti. Sukkaṃ dhammaṃ ti ayam pubbe pi puññaṃ akatattā nicakule nibbatto 'idāni puññaṃ karissāmi' ti puññasākhātāṃ sukkaṃ paṇḍaraṃ dhammaṃ abhijāyati. So tena sagge nibbattati. Akaṇhaṃ asukkaṃ nibbānaṃ ti nibbānaṃ hi sace kaphaṃ bhavēyya, kaphavipākaṃ dadeyya, sukkaṃ sukka-vipākaṃ dadeyya, dvīnaṃ pi appadānato pana akaṇhaṃ asukkaṃ ti vuttaṃ. Nibbānaṃ ti c'ettha arahattaṃ adhippetam. Taṃ hi kilesanibbānante jātattā nibbānaṃ nāma. Taṃ esa abhijāyati pasavati karoti. Sukkabhijātiko ti sukke uce kule jāto. Sesam vuttanāyena<sup>1</sup> eva veditabbam. Kaphaṃ kaphavipākaṃ ti ādikassa kammacatukkaṃsa attho hetthā Hārasampātavāre (p. 98) vibhatto eva.

Evam soḷasavidhena sāsanapaṭṭhānaṃ nānāsuttehi udā p. 161. (fol. dhan, rev., third line) haraṇavasena vibhajitrā idāni aṭṭhavisatividhena sāsanapaṭṭhānaṃ dassentena yasmā ayam paṭṭhānavibhāgo mūlapadehi saṃgalhito na imassāpi tehi asaṃgalhito padeso atthi, tasmā mūlapadaṃ vibhajitabbataṃ ca dassetum tattha Katame aṭṭhārāsa mūlapadā ti pucchāya vasena mūlapadāni uddharitvā Lokikaṃ lokuttaraṃ ti ādinaṃ navatikā thavo ca ti aṭṭhavisatividham sāsanapaṭṭhānaṃ uddiṭṭham.

Tattha sajja khīraṃ ti taṃ khaṇaṃ yeva dhenuyā p. 161. (fol. dhan, rev., first line) thanehi nikkhantaṃ abhūṇhakhīraṃ. Muccati ti pariṇāmati. Idam vuttaṃ hoti: — Yathā dhenuyā thanato nikkhantaṃ khīraṃ taṃ khaṇaṃ yeva na muccati na pariṇāmati na dadhibhāvaṃ gacchati, takkādi-ambilasamāyogato pana parato kālāntareṇa pakatim jāhāti dadhibhāvaṃ pāpupāti, evam eva<sup>2</sup> pāpakammaṃ pi kiriyakkhaṇe yeva na vipaccati, yadi vipacceyya nānāgatinaṃ sahāvaṭṭhānaṃ siyā, na koci pāpakammaṃ kātuṃ viśaheyya,

<sup>1</sup> See Dh. A. p. 261, but do not overlook the diversity between the two sources.

<sup>2</sup> evam.



yāva pana kusalābhinibbattakkhaṇḍhā dharanti, tāva taṃ te rakkhanti tesam bhedaṃ apāyesu nibbattāpanavasena vipaccanti.

p. 173. (fol. 7a, obv., first line). Ye ca sikkhāsārā ti ye yathā samādippaṃ silavatādi-saṅkhātāṃ sikkhāṃ sārato gahetvā ʒhītā. Tenūha: Silaṃ vatāṃ jvitaṃ brahmacariyaṃ ti. Tattha yaṃ na karomī ti oramati, taṃ silaṃ, yaṃ vesabhojanakiccacaraṇādi, taṃ vatāṃ, jvitaṃ ti ājivo, brahmacariyaṃ ti methunā virati, upatṭhānasārā ti etesaṃ silādinaṃ anuṭṭhānasārā. Etehi evaṃ saṃsārasuddhi ti tāni sārato gahetvā ʒhīta ti attho.

p. 174. (fol. 7u, obv., last line but one). Oliyanti eke ti sassato attā ca loko cā ti oliyanatag-hābhinivesavasena avaliyanti ekacce. Atidhāvanti eke ti ekacce ucchijjati vinassati attā ca loko' cā ti avatidhāvanābhinivesavasena atikkamanti.

p. 180. (fol. 7aa, obv., third line). Maggo c'anekāyatanam (sic!) pavutto ti atṭhatim-sārammapavasena anekehi kāraṇehi maggo kathito, evaṃ sante kissa bhūtā hutvā ayaṃ janata dvāsaṭṭhidiṭṭhiyo aggahesi ti vadati.

p. 184. (fol. 7ap, rev., fourth line from bottom). Dhammo ca kusalapakkhato ti tassa Satthuno dhammo ca kusalo anavajjo anavajjattā eva paṭipakkhehi rūgādūhi kilesehi sabbatitṭhiyavādehi aparikkhato.

p. 186. (fol. 7āb, obv., first line). Nirūpadāho ti rūgapariṭṭhādūhi anupadāho.

p. 189. (fol. 7āb, obv., fifth line). Maggassa hi: —

Maggo pantho patho pajjo añjasam vaṭumāyanaṃ nāvā uttarasetu ca kulle ca bhisisaṅgamo ti.

p. 189. (fol. 7āb, rev., third line from bottom). Evaṃ duvidham pi sāsana-paṭṭhānaṃ nānūsuttapadāni udāharantena vibhajitvā idāni saṃkilesabhāgiyādūhi saṃsandetvā dassetum puna Lokiyaṃ suttan ti ādi āradḍham.

Evam lokiyatikassa sampkilesabbhāgiyūdihi catūhi padehi p. 189. (fol. 1a, obv., second line).  
 samsandanam dassetva iminā nayena sesatikānam sesapa-  
 dānañ ca samsandanam suviññeyyan ti tam anuddharitvā  
 sampkilesabbhāgiyādīnam sammatikkamanam dassetum Vā-  
 sanābhāgiyam suttan ti ādi vuttam.

Idāni tikapadeh' eva samsandevā dassetum Lokuttaran p. 189. (fol. 1a, obv., last line).  
 ti ādi vuttam.

Yo sotāpanno hutvā ekam eva attabhāvam janetvā ara- p. 189. (fol. 1a, rev., first line).  
 hattam pāpupāti, ayam ekabījī nāma . . . so ekam yeva  
 mānusakam bhavam nibbattitvā dukkhass' antam karoti,  
 ayam vuccati puggalo ekabījī ti. Yo pana dve vā tīpi  
 vā kulāni sandhāvitvā samsaritvā dukkhass' antam karoti,  
 ayam kolampkolo nāma . . . Yo pana satta bhava sam-  
 saritvā dukkhass' antam karoti, ayam sattakkhattupa-  
 ramo nāma . . . Yo saddham dhuram katvā sotāpatti-  
 maggam nibbatteti, so maggakkhaṇe saddhānusari nāma  
 hoti . . . Yo pana paññam dhuram katvā sotāpattimaggam  
 nibbatteti, so maggakkhaṇe dhammānusari nāma.

Yo Avihādisu tattha tattha āyuvemajjham apatvā pari- p. 189. (fol. 1a, rev., third line).  
 nibbāyati, ayam antarāparinibbāyi, yo pana āyuve-  
 majjham atikkamitvā arahattam pāpupāti, ayam upahacca-  
 parinibbāyi, tathā Avihādisu upapanno asaṅkhārena  
 appayogena arahattam adhigacchati, ayam asaṅkhāra-  
 parinibbāyi, yo pana asaṅkhārena sampayogena ara-  
 hattam adhigacchati, ayam asaṅkhāraparinibbāyi,  
 uddham uparūpari Brahmaloce upapatti soto etassā ti  
 uddham soto, paṭisandhivasena akaniṭṭhe gacchati ti  
 akaniṭṭhagamī . . .

. . . ubbohi bhūgehi rūpakāya-nāmakāyasaṅkhātato p. 189. (fol. 1a, obv., third line).  
 ubhato bhūgato vimuttatā ubhatobhāgavimutto nāma.  
 Samasisinā ti ettha tividho samasisi: iriyāpathasamasisi,  
 rogasamasisi, jivitasamasisi ti. Tatra yo tñhādisu iriyā-  
 pathesu yen' eva iriyāpathena samannāgato hutvā vipassa-  
 nam ārabhi, ten' eva iriyāpathena arahattam patvā

parinibbāyati. ayaṃ iriyāpathasamasāsisi nāma. Yo pana ekam rogam patvā antoroge eva vipassanam patthapetvā arabhattam patvā ten' eva rogena parinibbāyati, ayaṃ roga-samasāsisi nāma. Palibodhasāsisaṃ tanhā, bandhanasāsisaṃ māno, parāmāsāsisaṃ diṭṭhi, vikkhepasāsisaṃ uddhaccam, kilesasāsisaṃ avijjā, adhimokkhasāsisaṃ saddhā, paggahasāsisaṃ viriyam, upatthānasāsisaṃ sati, avikkhepasāsisaṃ samādhi, dassanasāsisaṃ paññā, pavattasāsisaṃ jvitindriyam, gocarasāsisaṃ vimokkho, saṅkhārasāsisaṃ nirodho ti terasasu sīsesu kilesasāsisaṃ avijjāṃ arabhattamaggo pariyādiyati, pavattasāsisaṃ jvitindriyam cuticittam pariyādiyati. Tattha avijjā-pariyādāyakam cittam jvitindriyam pariyādātum na sakkoti, jvitindriyapariyādāyakam avijjāṃ pariyādātum na sakkoti. Aññam avijjāpariyādāyakam cittam, aññam jvitindriyapariyādāyakam. Yassa c'etam sisadvayam samam pariyādānam gacchati, so jvitasamasāsisi nāma. Kathaṃ pan' idam samam hoti ti? Vārasamatāya. Yasmiṃ hi vāre magga-vuttthānam hoti, sotāpattimagge pañca paccavekkhaṇāni, sakadāgāmiyamge pañca, anāgāmiyamge pañca, arahattamagge cattāri ti ekūnavasatime paccavekkhaṇānāṃ pati-tthāya bhavaṅgam otaritvā parinibbāyato imāya vārasamatāya idam ubhayasāpariyādānam pi samam hoti nāma. Tenāyam puggalo jvitasamasāsisi ti vuccati.

p. 191. (fol. 11.  
rev., third  
line from  
bottom).

Samudayo-kilesā ti ettha samudayo ti otena samudaya-pakkhiyā vuttā, kilesā ti ca kilesavanto saṃkiliṭṭhā ti attho.

p. 192. (fol. 12a,  
obv., second  
line).

Ettha ca yathā saṃkilesabhāgiyādānam aññamaññam samsaggato anekavidho patthānabhedo icchito, evam loki-yasattādhitthānādi samsaggato pi anekavidho patthānabhedo sambhavati. Paṭiyam pana ubhayatthā pi ekadesadassana-vasena āgatattā nayadassanan ti veditabbam. Sakka hi iminā nayena viññuṇā te niddhāretum ti. Yathā ca saṃkilesabhāgiyādānam lokiyādānā ca visum visum saggabbhe-davasena ayaṃ patthānabhedo anekavidho labbhati, evam ubhayesam pi samsaggavasena ayaṃ nayo yathāraham



labbhate 'va, labbhati hi lokikam suttaṃ kiñci saṃkilesa-  
bhāgiyaṃ kiñci vāsanābhāgiyaṃ. Tathā lokuttaram suttaṃ  
kiñci nibbedhabhāgiyaṃ kiñci asekhābhāgiyaṃ ti. Sesesu pi  
es' eva nayo. Evaṃ soḷasa vidhe paṭṭhāne aṭṭhavisatividhaṃ  
paṭṭhānaṃ pakkhipitvā aṭṭhavisatividhe ca paṭṭhāne soḷa-  
savidhaṃ pakkhipitvā yathārahaṃ dukatikāḍibhedena sam-  
bhavato paṭṭhānavibhāgo veditabbo. So ca kho tisu  
piṭakesu labbhamūnassa suttapadassa vāseṇa. Yasmā pana  
tāni tāni suttapadāni udāharavāseṇa niddhāretvā imasmim  
atthe vitthāriyamūne atipapañco hoti. Atibhārikā ca Netti-  
saṃvappanā, sakkā ca iminā vāseṇa viññanā ayaṃ atthe  
viññātum, tasmā na taṃ vitthārayimhā. Ten' eva hi  
pāliyaṃ aṇḍamaṇḍasamsaggavāseṇa paṭṭhānavibhāgo eka-  
desen' eva dassito, na nippadesato ti. Ettāvata ca.

Hārena ye ca paṭṭhāne suvidūnaṃ vinicchayaṃ  
vibhajanto navaṅgassa sāsanaṃ aṭṭhavappanaṃ (1)

Nettipakarapaṇaṃ dhūro gambhīraṃ nipuṇaṃ ca yaṃ  
adesayi mahāthero Mahākaccāyano vasi (2)

Saddhammāvatarapaṭṭhāne paṭṭane<sup>1</sup> Nāgasavhaye<sup>1</sup>  
Dhammāsokamahārāja-vihāre vāsataṃ mayā. (3)

Ciraṭṭhiṭṭhaṃ yātaṃ āradhā aṭṭhavappanā  
udāharapasuttānaṃ lakkhaṇānaṃ ca sabbaṃ (4)

Attahaṃ pakāsayanti sā anākulavinicchayaṃ  
samattā sattavisāya pāliyaṃ bhūṇavārato. (5)

Iti taṃ saṅkharontena yaṃ taṃ adhigataṃ manyā  
puṇhaṃ tassanubhāveṇa lokanāthassa sāsanaṃ (6)

Ogāhetvā visuddhayaṃ silādipaṭipattiyaṃ  
sabbe pi dehinaṃ hontu vimuttirasabhāgiṇo. (7)

Ciraṃ tiṭṭhātu lokasmim sammāsambuddhasāsanaṃ  
tasmim sagāravaṃ niccaṃ hontu sabbe pi pāṇiṇo. (8)

Sammā vassatu kālena devo pi jagatippati  
saddhammanirato lokam dhammen' eva pasāsataṃ ti. (9)

Badaratiṭṭhavihāre vāsinā ācariya-Dhammapālena katā  
Nettipakarapaṇassa aṭṭhasaṃvappanā samattā ti.

<sup>1</sup> See S. Beal, Buddhist Records, II, p. 233, n. 131.

## APPENDIX I.

Dhammapāli's Excursion on the Hārasampāta-section.

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā  
manasā ce passannena bhāsati vā karoti vā  
tato naṃ sukham anveti chayā va anupāyinī ti*

(Dhp. v. 2).

1. Tattha katamo desanā-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavattthānena viññāṇakkhandhaṃ deseti, āyatanavavattthānena manāyatanaṃ, dhātuvavattthānena viññāṇadhātum, indriyavavattthānena manindriyaṃ.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalanāṃ kusalamūlāni, akusalanāṃ akusalamūlāni.

*Sādhapatikānaṃ adhipati, sabbacittuppadānaṃ indriyāni.*

Api ca imasmim sutte mano adhippeto. Yathā balagassa rājā pubbaṅgamo, evaṃ eva<sup>1</sup> dhammānaṃ mano pubbaṅgamo.

Tattha tivīdheṇa mano pubbaṅgamo: nekkhamachandena, abyāpādachandena, avihiṃsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅgamam, adosassa abyāpādachandena mano pubbaṅgamam, amohassa avihiṃsāchandena mano pubbaṅgamam.

Manoseṭṭhā ti mano tesam dhammānaṃ seṭṭhaṃ viśiṭṭhaṃ uttamaṃ pavaraṃ mūlaṃ pamukhaṃ pāmokkhaṃ. Tena vuccati: manoseṭṭhā ti. Manomayā ti manena kutā manena nimmitā manena nibbattā, mano tesam paccayo. Tena vuccati: manomayā ti.

<sup>1</sup> evaṃ.

Te pana dhammā chandasamudānitā anūvilasāṅkappasa-  
mutṭhānā phassasamodhānā vedanakkhandho saññākkhandho  
saṅkhārakkhandho.

Manasā ce pasannenā ti yā saddhā saddahanā okappanā  
abhippasādo iti. Iminā pasādena upeto samupeto upagato  
samupagato sampanno samannāgato. Tena vuccati: pa-  
sannenā ti.

Idam manokammam bhāsati vā ti vacīkammam karoti  
vā ti kāyakkammam, iti dasa kusalakammam pathā dassitā.  
Tato ti dasavidhassa kusalakammassa katattā upacitattā.  
Nan ti yo so katapuñño katakusalo katabhiruttāgo, tam  
puggalam. Sukham ti duvidham sukham: kāyikam cetasikāṅ  
ca. Anveti ti anugacchati.

*Idh' assu puriso appahinānuso yō samyojanīyesu dhammesu  
assādam anupassati. So samyojanīyesu dhammesu assādam  
anupassanto yathādittṭham yathāsutam sampattibhavam  
pattheti. Icc assa avijjā ca bhavataṇhā ca anubaddhā honti.  
So yathādittṭham yathāsutam sampattibhavam patthento  
pasādanīyavattṭhusmim cillam pasādeti saddahati okappeti.  
So pasannacitto tiridham puññakriyāvuttṭhum anutittṭhati:  
dānamayaṃ, sīlamayaṃ, kāyena vācāya bhāvanāmayaṃ  
manasā. So tassa vipākaṃ paccanubhoti dīṭṭhe 'va dhamme  
upapajje vā apare vā pariyāye. Iti kho paṇ' assa avijjā-  
paccayā saṃkhārā, saṃkhārōpaccayā viññānam, viññāṇa-  
paccayā nāmarūpaṃ, nāmarūpōpaccayā salāyatanaṃ, salāya-  
tanōpaccayā sukharedanīyo phasso, phassōpaccayā vedanā ti.*

Evam santam tam sukham anveti.

*Tass' evam vedanāya aparāparam parivuttamūnāya uppaj-  
jati taṇhā, taṇhāpaccayā upādānaṃ | pa | samudayo hoti ti.*

Tattha yaṃ mano ye ca manopubbaṅgamā dhammā yaṃ  
ca sukham, ime vuccanti pañcakkhandhā. Te dukkhasaccam.  
Tesam purimakāraṇabhūtā avijjā bhavataṇhā ca samuda-  
yasaccam.

Tesam pariññāya paḥānāya Bhagavā dhammam deseti,  
dukkhassa pariññāya samudayassa paḥānāya.

Yena pariñānāti, yena pajabati, ayam maggo, yattha ca  
maggo pavattati, ayam nirodho. Imāni cattāri saccāni.

Evam āyatanadhātu-indriyamukhenāpi niddhāretabbāni.



Tattha samudayaena assādo, dukkhena ādinavo, magga-nirodhehi nissaraṇaṃ.

Sukhassa anvayo phalaṃ, manasā pasannena kāyavaci-samihā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacikanmāṃ kāyakammanā ca pavattetabban ti ayaṃ Bhagavato āpatti.

Ayaṃ desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammaṇavijānanaṃ mano.

Mananālakkhane sampayuttasu ādipaccakarapaṭo pubbaṅ-gamo.

Itthābhāvato nissatta-pijjivatthēna dhammā.

Gāmesu gāmaṃ viya padhānaṭṭhēna mano seṭṭho.

Etesaṃ ti manoseṭṭhā saha-jātā dipaccayabhūtena manasā nibbattā ti manomayā.

Akālūssiyato ārammaṇassa okappanato ca pasannena, vaciññattivipphārato tathā sādiyanato ca bhāsatī, copana-kāyavipphārato tathā sādiyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttaṃ.

Sukhanato sātabhāvato itthābhāvato ca sukhaṃ ti vuttaṃ.

Katūpacitattā avipakkavipakattā ca anvettī ti vuttaṃ.

Karaṇāyattavuttitō asaṃkantitō ca chāyā va anupāyini ti vuttaṃ.

Ayaṃ anupadavicayaṭo vicayo-hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbaṅgamatā yujjati. Tato eva tesāṃ manassa anuvattanato dhammānaṃ manoseṭṭhatā yujjati. Saha-jātā dipaccayavasena manasā nibbattattā dhammānaṃ manomayatā yujjati. Manasā pasannena samutthānānaṃ kāyavacikammānaṃ kusala-bhāvo yujjati. Yena kusalakammāṃ upacitaṃ, taṃ chāyā viya sukhaṃ anvettī ti yujjati.

Ayaṃ yutti-hārasampāto.

4. Tattha katamo padaṭṭhāno-hārasampāto?

Mano manopavicārānaṃ padaṭṭhānaṃ, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsatī ti sammā-vācā, karoti ti sammā-kammaṃ, te sammā-ājivassa padaṭṭhānaṃ, sammā-ājivo sammā-vāyāmaṃsa padaṭṭhānaṃ,

so sammāsatiyā padaṭṭhānaṃ, manasā pasannaṇā ti ettha pasādo saddhindriyaṃ, taṃ silassa padaṭṭhānaṃ, silaṃ samādhissa padaṭṭhānaṃ, samādhī paññāyā ti yāva vimutti-  
nāpadassanā yojetabbaṃ.

Ayaṃ padaṭṭhāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, vacanena dhammānaṃ chandapubbaṅgamatā pi viriyapubbaṅgamatā pi vimamsāpubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhaṇo chandādināṃ manasā ekalakkaṇatā. Tathā nesāṃ saddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhaṇena saddhādināṃ manasā ekalakkaṇatā.

Manasā ce pasannaṇā ti yathā manassa pasādasamannāgamo taṃ samuṭṭhānānaṃ kāyavacikammānaṃ anavajjabhāvalakkhaṇaṃ, evaṃ cittaassa sati-ādisamannāgamo pi nesāṃ anavajjabhāvalakkhaṇaṃ yonisomanasikārasamuṭṭhānabhāvena ekalakkaṇatā.

Sukham anveti ti sukhānugamanavacanena sukhassa paccayabhūtaṃ manāpiyarūpādinaṃ anugamo vutto hoti. Tesāṃ pi kammaṃpaccayatāya ekalakkaṇatā ti.

Ayaṃ lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādisu.

Mano ti ādināṃ padānaṃ nibbacanaṃ niruttaṃ.

Taṃ padaṭṭhaniddesavasena veditabbaṃ, padaṭṭho ca vuttanāyena suvīññeyyo 'va.

Ye sukhena atthikā, tehi pasannena manasā kāyavaci-manokammāni pavattetabbānī ti ayaṃ ettha Bhagavato adhippāyo.

Puññakriyāya aññesaṃ pi pubbaṅgamā hutvā tattha tesāṃ sammā-upanetāro, imassā desanāya nidānaṃ. Chādvarādhipatirāja-cittānuparivattino dhammā. Cittaassa ekadhammassa sabbe 'va vasam anvagū ti evaṃ-ādisamānāyanaena imassā desanāya samsandanaṃ desanānusandhi. Padānusandhaya pana suvīññeyyā 'vā ti.

Ayaṃ catubyūho-hārasampāto.

7. Tattha katamo āvatto-hārasampāto?

Manopubbaṅgamā dhammā ti.

Tattha yāni tiṇi kusalamūlāni, tāni aṭṭhannaṃ sammattā-  
naṃ hetu. Ye sammattā, ayaṃ aṭṭhaṅgiko maggo, yaṃ  
mano sabaṇṇamarūpaṃ, idaṃ dukkhaṃ, asamucchinnā puri-  
manippannā avijjā bhavataṭṭhā, ayaṃ samudayo, yattha  
tesaṃ paṇānaṃ, ayaṃ nirodho ti imāni cattāri saccāni.

Ayaṃ āvatto-hārasampāto.

8. Tattha katamo vibhatti-hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, —  
tato naṃ sukhaṃ anveti ti.

Na yidaṃ yathārutavasena gaḥetabbam.

Yo hi samaṇe vā brāhmaṇe vā pāpātīpātīmhi micchā-  
ditṭhike micchāpaṭipanne sakaṃ cittaṃ pasādeti, pasannena  
ca cittena abhūtaguṇābhitthavanavasena bhāsati vā nipaccā-  
kāraṃ vāssa yaṃ karoti, na tato naṃ sukhaṃ anveti,  
dukkhaṃ eva pana na taṃ tato cakkam vā vahato padaṃ  
anveti. Iti hi idam vibhajjabyākaraṇiyaṃ. Yaṃ manasā  
ce pasannena bhāsati vā karoti vā, taṃ ce vacikammaṃ  
kāyakammaṃ ca sukhavedaniyaṃ ti. Taṃ kissa hetu?  
Sammaggatehi sukhavedaniyaṃ, micchāgatehi dukkhaveda-  
niyaṃ ti.

Kathaṃ paṇāyaṃ pasādo daṭṭhabbo?

Nāyaṃ pasādo, pasādapatirūpako pana micchadhimokkho  
ti vadāma.

Ayaṃ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti ādi.

Yaṃ manasā paduṭṭhena bhāsati vā karoti, dukkhama-  
nasānugāmi. Idaṃ hi suttaṃ etassa ujupatīpakkho.

Ayaṃ parivatto-hārasampāto.

10. Tattha katamo veracano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manāyatanam manindriyaṃ manoviññāṇam  
manoviññāṇadhātū ti pariyāyavacanam.

Pubbaṅgamā pure cārino ti pariyāyavacanam.

Dhammā attabhāvā\* ti pariyāyavacanam.

Setṭham paṭṭhānam pavaraṇa ti pariyāyavacanam.

\* it\*

\* attabhāvā.



Manomayā manonibbhattā manosambhūtā ti pariyāyavacanam.

Pasannena saddahantena okappentenā ti pariyāyavacanam.

Sukham sātām vedayitā ti pariyāyavacanam.

Anveti anugacchati anubandhati ti pariyāyavacanam.

Ayam revacano-hārasampāto,

11. Tattha katamo paññatti-hārasampāto?

Manopubbāṅgamā ti.

Ayam manaso kiccapaññatti.

Dhammā ti sabhāvapaññatti, kusalakammaṃpathapaññatti.

Manoseṭṭhā ti padhānapaññatti.

Manomayā ti sahaṇātapaññatti.

Pasannenā ti saddhindriyena samannāgatapaññatti, asaddhiyassa paṭikkhepapaññatti.

Bhāsati vā karoti vā ti sammāvācā-sammākammanānam nikkhepapaññatti.

Tato nam sukham anveti ti kammassa phalānubandhapaññatti, katassa avināśapaññatti ti.

Ayam paññatti-hārasampāto.

12. Tattha katamo otaṇo-hārasampāto?

Mano ti viññāpakkhandho, dhammā ti vedanā-saññāsāṅkhārakkhandhā, bhāsati vā karoti vā ti kāyavacivinnattiyo, tāsāṃ nissayo cattāro mahābbūtā ti rūpakkhandho ti.

Ayam khandhehi otaṇā.

Mano ti abhisāṅkhāravinnāṇaṃ ti manogahaṇena avijjā-paccayā saṅkhārā gahitā ti saṅkhārapaccayā viññāṇam, samudayo hoti ti.

Ayam paṭiccasamuppādena otaṇā ti.

Ayam otaṇo-hārasampāto.

13. Tattha katamo sodhaṇo-hārasampāto?

Mano ti ārambho<sup>1</sup> neva padasuddhiṃ na ārambhasuddhi<sup>2</sup>.

Manopubbāṅgamā ti padasuddhiṃ, na ārambhasuddhi<sup>2</sup>.

Tathā dhammā ti yāva sukhan ti padasuddhiṃ, na ārambhasuddhi<sup>2</sup>.

<sup>1</sup> ārambho.

<sup>2</sup> ārambha°

Sakham anveti ti pana padasuddhi c'eva ārambhasuddhi<sup>\*</sup> cā ti.

Ayam sodhano-hārasampāto.

14. Tattha katamo adhiṭṭhāno-hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti ekattam.

Manasā ce pasannenā ti vemattatā.

Tathā manasā ce pasannenā ti ekattam.

Bhāsati vā karoti vā ti vemattatā.

Tathā manasā ce pasannenā ti ekattatā.

So pasādo duvidho: ajjhataṇi ca byāpādavikkhambhanato bahiddhā ca okappanato.

Tathā sampattibhavaḥetubbhūto pi vaḍḍhihetubbhūto vā ti ayam vemattatā.

Tayidaṃ suttaṃ dvīhi akārehi adhiṭṭhātābbaṃ: hetuna ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayam adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha mano ti kusalaṇṇāṅgaṃ. Tassa āṇasampayuttassa alobho adeso amoḥo ti tayo sampayuttā hetū, āṇavippayuttassa alobho adeso ti dve sampayuttā hetū. Sabbesaṃ avisesena yonisomanasikāro hetu, cattāri sampatticakkāni paṇṇāso.

Tathā saddhammasavanam tassa ca dānādivasena pavattamānassa deyyadhammādayo dhammā ti c'ettha vedanādinam iṭṭhāraṇṇapādayo.

Tathā phasso viññāṇassa vedanādayo pasādassa saddheyavattthukusalābhisamphāro vipākasukhassa paṇṇāso ti.

Ayam parikkhāro-hārasampāto.

16. Tattha katamo samāropano-hārasampāto?

Manopubbaṅgamā dhammā ti.

Mano ti paññacittam. Tam tividham: dānamayam, silamayam, bhavaṇāmayan ti.

Tattha dānamayassa alobho padaṭṭhānam, silamayassa

\* ārabhaṇa

adoso padaṭṭhānaṃ, bhāvanāmayassa amoho padaṭṭhānaṃ. Sabbesaṃ abhippasādo padaṭṭhānaṃ.

*Saddhājāto upasaṅkamati upasaṅkamanto payirupāsati ti*  
suttam vitthāretabbam.

Kusalacittam sukhassa itṭhavipākassa padaṭṭhānaṃ, yonisomanasikāro kusalassa cittassa padaṭṭhānaṃ, yoniso hi manasikaronto kusalacittam adhiṭṭhāti kusalacittam bhāveti. So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, uppannānaṃ kusalānaṃ dhammānaṃ | pa | padahati. Tass' evaṃ catūsu sammappadhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo atthaṅgiko maggo bhāvanāpāripūrim gacchati ti.

Ayaṃ bhāvanāya samāropanā.

Sati ca bhāvanāya pahānaṃ ca siddham evā ti.

Ayaṃ samāropano-hārasampāto.

Tathā:

*Dadato puññaṃ pavaḍḍhati samyamato veraṃ na ciyati*  
*kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto ti*  
(M. P. S. p. 48; Ud. p. 85).

Tattha dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñña-kriyavatthu vuttam. Samyamato veraṃ na ciyati ti silamayapuñña-kriyavatthu vuttam. Kusalo ca jahāti pāpakaṃ ti lobhassa ca dosassa ca mohassa ca pahānāya. (Tena bhāvanāmayam puñña-kriyavatthu vuttam. Rāgadosamohakkhayā sa nibbuto ti anupāda-parinibbānaṃ ũha.

Dadato puññaṃ pavaḍḍhati ti alobho kusalamūlaṃ. Samyamato veraṃ na ciyati ti adoso kusalamūlaṃ. Kusalo ca jahāti pāpakaṃ ti amoho kusalamūlaṃ. Rāgadosamohakkhayā sa nibbuto ti tesam nissaraṇam vuttam.

Dadato puññaṃ pavaḍḍhati ti silakkhandhassa padaṭṭhānaṃ. Samyamato veraṃ na ciyati ti samādhikkhandhassa padaṭṭhānaṃ. Kusalo ca jahāti pāpakaṃ ti paññakkhandhassa vimuttikkhandhassa padaṭṭhānaṃ.

Dānena ojarikānaṃ kilesānaṃ pahānaṃ, silena majjhimanānaṃ, paññāya sukhumānaṃ.

Rāgadosamohakkhayā sa nibbuto ti katāvibbūmim dasseti.



Dadato puññam | pa | jahāti pāpakan ti sekhabbhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalam vuttam.

Tathā dadato puññam | pa | na cīyati ti lokiyakusalamūlam vuttam. Kusalo ca jahāti pāpakan ti lokuttarakusalamūlam vuttam. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalam vuttam.

Dadato | pa | na cīyati ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekhabbhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekkhabbhūmi dassitā.

Dadato | pa | na cīyati ti saggagāminipatipadā vuttā. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamohakkhayā sa nibbuto asekhavimutti vuttā.

Dadato | pa | na cīyati ti dānakatham, silakatham, saggakatham, lokiyānam dhammānam desanam āha. Kusalo ca jahāti pāpakan ti loke ādinavānupassanāya saddhīm sāmukkamsikam dhammadeśanam āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalam āha.

Dadato puññam pavaḍḍhati ti dhammadānam āmisadānañ ca vadati. Saṃyamato veram na cīyati ti pānātipatā veramaṇiyā sattānam abhayadānam vadati. Evaṃ sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca silasaṃyamena sile patitṭhito cittaṃ saṃyameti, tassa samattho pāripūrim gacchati. Eso samatthe tṭhito vipassanākosallayogato kusalo ca jahāti pāpakam, rāgam jahāti dosam jahāti moham jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādīnam parikkhayā dve pi vimuttiyo adhigacchati ti.

Ayam suttaniddeso.

1. Tattha katamo desanā-hārasampāto?

Imasmim sutte kim desitam?

Dve sugatiyo: devā ca manussā ca, dibbā ca pañca kāmagaṇā mānusakā ca pañca kāmagaṇā, dibbā ca pañcupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idam vuccati dukkham ariyasaccam.

Tattha kāragabbhāvena purīma-purimanippannā taṇhā samudayo ariyasaccan ti assādo ca ādinavo, sabbassa purimehi dvihi padehi niddeso.

Dadato | pa | na eiyati ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhātuyo: sa-upādisesā ca anupādisesā ca. Idam nissaranam, phaladini pana yathāraham veditabbāni.

Ayam desanā-hārasampāto.

2. Vicayo ti.

Dadato puññam pavaḍḍhati<sup>1</sup> ti iminā paṭhamena padena tividham pi dānamayam silamayam bhāvanāmayam puñña-kriyavatthu vuttam. Dasavidhassa pi deyyadhammassa pariccāgo vutto. Tathā chabbidhassa pi rūpādi-ārammaṇassa.

Samyamato veram na eiyati ti dutiyena padena averā asapattā abyāpādā ca paṭipadā vuttā.

Kusalo ca jahāti pāpakan ti tatiyena padena nāpuppādo aññāpanirodho sabbo pi ariyo aṭṭhaṅgiko maggo sabbe pi bodhipakkhiyā dhammā vuttā.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāga-virāgā cetovimutti, mohakkhayena avijjāvirāgā paññāvimutti vuttā ti.

Ayam vicaya-hārasampāto.

3. Yutti ti.

Dāne ṭhito ubhayam paṭipūreti macchariyappahānaṃ ca puññābhisandaṃ cā ti atthe sā yutti.

Silasamyame ṭhito ubhayam paṭipūreti upacārasamādhim appanāsamādhim cā ti atthe sā yutti.

Pāpake dhamme pajahanto dukkham parijānāti nirodham sacchikaroti maggam bhāveti ti atthe sā yutti.

Rāgadosamohesu sabbaso parikkhīpesu anupādisesāya nibbānadhātuyā parinibbāyati ti atthe sā yutti ti.

Ayam yutti-hārasampāto.

4. Padaṭṭhānan ti.

Dadato puññam pavaḍḍhati ti cāgādhitṭhānassa padaṭṭhānam, samyamato veram na eiyati ti saccādhitṭhānassa padaṭṭhānam, kusalo ca jahāti ti pāpakan ti paññādhitṭhānassa padaṭṭhānam, rāgadosamohakkhayā sa nibbuto ti upasamādhitṭhānassa padaṭṭhānan ti.

Ayam padaṭṭhāno-hārasampāto.

<sup>1</sup> vaḍḍhati.

## 5. Lakkhaṇo ti.

Dadato ti etena peyyavajjāṃ atthacariyaṃ samānattatā ca dassitā ti veditabbā. Saṅgahavatthubhāvena ekalakkhaṇattā. Samyamato ti etena khanti-mettā-avihiṃsā-anudda-  
yādayo dassitā ti veditabbā. Verānuppādanalakkhaṇena ekalakkhaṇattā. Verāṃ na ciyati ti etena hiri-ottappa-  
apicchatā-santutthi-ādayo dassitā. Verāvaḍḍhanena eka-  
lakkhaṇattā. Tathā ahirikānottappādayo anajjhetabbabhā-  
vena ekalakkhaṇattā. Kusalo ti etena kosalladīpanena  
sammāsaṅkappādayo dassitā. Maggaṅgādibhāvena eka-  
lakkhaṇattā. Jahāti pāpakaṇṇo ti etena parinābhisaṃmayā-  
dayo pi dassitā. Abhisamayaṇalakkhaṇena ekalakkhaṇattā.  
Rāgadosamohakkhayaṃ ti etena avasiṭṭhakilesādināṃ pi  
khayaṃ dassitā. Khetabbabhāvena ekalakkhaṇattā ti.

Ayaṃ lakkhaṇo.

## 6. Catubyūho ti.

Dadato ti gāthayaṃ Bhagavato ko adhippāyo?

Ye mahābhogataṃ patthayissanti, te dānaṃ dassanti  
dālidhiyaṃ pahānāya. Ye averataṃ icchanti, te paṇa  
verāni pajahissanti. Ye kusalaḍḍhammehi chandikāma, te  
atthāṅgikaṃ maggaṃ bhāvēssanti. Ye nibbāyitukāma, te  
rāgadosamohaṃ jahissanti ti.

Ayaṃ ettha Bhagavato adhippāyo.

Evāṃ nibbācananīdānasandhayaṃ vattabbā ti.

Ayaṃ catubyūho.

## 7. Āvatto ti.

Yaṇ ca adadato macchariyaṃ yaṇ ca asamyamato verāṃ  
yaṇ ca akusalassa pāpassa appahānaṃ, ayaṃ paṭipakkha-  
niddesena samudayo. Tassa alobhena ca adosena ca amo-  
hena ca dānādīhi pahānaṃ, imāni tīṇi kusalamūlāni. Tesāṃ  
paccayo attha sammattāni, ayaṃ maggo. Yo rāgadosa-  
mohānaṃ khayo, ayaṃ nirodho ti.

Ayaṃ āvatto.

## 8. Vibhatti ti.

Dadato puññaṃ pavaḍḍhati ti.

Ekampasena yo bhayaḥetu deti, rāgaḥetu deti, āmisakīṇ-  
cikkhaḥetu deti, na tassa puññaṃ vaḍḍhati. Yaṇ ca



daṇḍadānaṃ satthadānaṃ paravibethanattama<sup>1</sup>, apuññaṃ assa pavaḍḍhati. Yaṃ pana kusalena cittaṇa anukampanto vā apacāyamaṇo vā annaṃ deti pānaṃ vattham yānaṃ mālaṃ gandhaṃ vilepanaṃ seyyāvasaṭhaṃ padipeyyaṃ deti sabbasattānaṃ vā abhayaḍānaṃ deti, mettacitto hi tajjhāsayaṃ nissaraṇasaññi dhammaṃ deseti.

Samyamato veraṃ na ciyati ti.

Ekamsena bhayūparatassa ciyati. Kip kūraṇaṃ?

Yaṃ asaṃmattho. Bhayūparato diṭṭhadhammikaṃ bhūyati 'mā maṃ rājāno gaheṭvā hattham vā chindeyyuṃ, jivantaṃ pi sūle uttāseyyuṃ' ti. Tena samyamena veraṃ na ciyati. Yo pana evaṃ samāno veraṃ na ciyati, yo pana evaṃ samādiyati, pāṇtipātassa pāpako vipāko diṭṭhe c'eva dhamme abhisumparāye ca, evaṃ sabbassa akusalassa, so tato ārammatī. Iminā samyamena veraṃ na ciyati. Samyamo nāma silaṃ. Taṃ catubbhidaṃ: cetanāsilaṃ, cetasaṃkamaṃ silaṃ, samparo silaṃ, avatikkamaṃ silaṃ ti.

Kusalo ca jahāti pāpakaṃ ti pāpapakāyakaṃ sattatimsa bodhipakkhiyā dhammā vattabbā ti.

Ayaṃ vibhatti.

9. Parivattano ti.

Dadato puññaṃ pavaḍḍhati, adadato pi puññaṃ pavaḍḍhati, na dānamayikaṃ.

Samyamato veraṃ na ciyati, asamyamato pi veraṃ na ciyati, dānena paṭisaṅkhānabalena bhāvanābalena.

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti.

Rāgadosamohakkhayaṃ sa nibbuto, tesam uparikkhayaṃ n'atthi nibbuti ti.

Ayaṃ parivattano.

10. Vevacano ti.

Dadato puññaṃ pavaḍḍhati, paricecagato kusalaṃ upa-ciyati, anumodato pi puññaṃ pavaḍḍhati, cittapasādato pi veyyāvaccakriyāya pi, samyamato pi silasamvarato soracca-to<sup>2</sup>, veraṃ na ciyati, pāpaṃ na vaḍḍhati, akusalaṃ na

<sup>1</sup> "vibedhanattamaṃ.

<sup>2</sup> sorajjato.

vaḍḍhati, kusalo paḍḍito nipuṇo medhāvī parikkhako, jahāti samucchindati samugghāṭeti.

Ayaṃ vevacano.

11. Paññatti ti.

Dadato puññaṃ pavaḍḍhati ti lobhassa paṭinissagga-paññatti, alobhassa nikkhepapaññatti. Samyamato veraṃ na cīyati ti dosassa vikkhambhanapaññatti, adosassa nikkhepapaññatti. Kusalo ca jahāti pāpakan ti mohassa samugghāṭapaññatti, amohassa bhāvanāpaññatti, rāgado-samohassa pahānapaññatti, alobhādosāmohassa bhāvanā-paññatti. Rāgadosamohakkhayā sa nibbuto ti kilesānaṃ paṭipassaddhipaññatti, nibbānassa sacchikiriyaṃ paññatti ti.

Ayaṃ paññatti.

12. Otarāṇo ti.

Dadato puññaṃ pavaḍḍhati ti dānaṃ nāma saddhādīhi indriyehi hoti ti.

Ayaṃ indriyehi otarāṇa.

Samyamato veraṃ na cīyati ti samyamo nāma silakkhandho ti.

Ayaṃ khandhehi otarāṇa.

Kusalo ca jahāti pāpakan ti pāpāhānaṃ nāma tīhi vimokkhehi hoti. Tesam upāyabhūtāni tīni vimokkhamukhāni ti.

Ayaṃ vimokkhamukhehi otarāṇa.

Rāgadosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammāyatānaṃ cā ti.

Ayaṃ dhātūhi ca āyatanehi ca otarāṇa ti.

Ayaṃ otarāṇo.

13. Sodhano ti.

Dadato ti ādikā padasuddhi, no ārambhasuddhi<sup>1</sup>.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ padasuddhi ca ārambhasuddhi cā ti.

Ayaṃ sodhano.

14. Adhiṭṭhāno ti.

Dadato ti ayaṃ ekattatā. Cāgo pariccāgo dhammadānaṃ

<sup>1</sup> ārabha<sup>o</sup> throughout.

amisaḍāṇaṃ abhayaḍāṇaṃ aṭṭha dāṇāni vitthāretabbāni,  
ayaṃ vemattatā.

Samyamo ti ayaṃ ekattatā. Pātimokkhasaṃvaro sati-  
saṃvaro ti ayaṃ vemattatā.

Kusalo ca jahāti pāpakaṃ ti ayaṃ ekattatā. Sakkāyaditṭhiṃ  
pajahati vicikicchāṃ pajahati ti ādikā, ayaṃ vemattatā.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ ekattatā. Sa-  
upādisesā nibbānadhātu anupādisesā nibbānadhātū ti ayaṃ  
vemattatā ti.

Ayaṃ adhiṭṭhāno.

15. Parikkhāro ti.

Dānassa pāmojjaṃ paccayo, alobho hetu. Samyamassa  
hirottappādayo paccayo, yonisomanasikāro adoso ca hetu.  
Pāpapaḥānassa samādhī yathābhūtaññāpāḍassanaṃ ca pac-  
cayo, tisso anupassanā hetu. Nibbutiyā maggasammāditṭhi  
hetu, sammāsaṅkappādayo paccayo ti.

Ayaṃ parikkhāro.

16. Samāropano-hārasampāto ti.

Dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñṇakriya-  
vatthu, taṃ silassa padatṭhānaṃ. Samyamato veraṃ na  
ciyati ti silamayaṃ puñṇakriyavatthu, taṃ samādhissa  
padatṭhānaṃ. Silena hi jhānena pi rāgādikilesa na ciyati.  
Ye pi 'ssa tappaccayā uppajjeyyū, āsavavighātapaṇiḥhā,  
te pi 'ssa na honti.

Kusalo ca jahāti pāpakaṃ ti paḥānapariññātaṃ bhāva-  
nāmayaṃ puñṇakriyavatthu.

Rāgadosamohakkhayā sa nibbuto ti rāgassa pi khayā  
dosassāpi khayā mohassāpi khayā.

Tattha rāgo ti yo rāgo sārāgo cetaso sārājjanā, lobho  
lubbanā lubbhittattā abhiṭṭhā, lobho akusalamūlaṃ.  
Doso ti dōso dussanā dussittattā byāpādo cetaso byā-  
pajjanā, doso akusalamūlaṃ. Moho ti yaṃ aññāṇaṃ  
adassanaṃ anabhisamayo asambodho appaṭivedho dummej-  
jhaṃ bālyaṃ asampajāññaṃ, moho akusalamūlaṃ.

Iti imesaṃ rāgādīnaṃ khayō nirodho paṭinissaggo nibbuti  
nibbāyanaṃ parinibbānaṃ sa-upādisesā nibbānadhātu anu-  
pādisesā nibbānadhātū ti.

Ayaṃ samāropano-hārasampāto.



## APPENDIX II.

### Index of technical Terms and rare Words<sup>1</sup>.

[The numbers refer to the pages.]

Akanitthagāmi*, 190 cp. A. IV, p. 380	without failing), 56 cp. Jat. II. p. 91, 11
Akammaniyatā, 86, 108 cp. Dh. S. 1156. 1236	Akkhama (a + khama), 77
Akallatā, 86 cp. Dh. S. 1156. 1236	Akhaṇḍakārīta, 45
Akāca (spotless) <sup>2</sup> , 55 cp. Mhv. I, p. 164, 7 (508); akācin, V. V. LX, 1	Agatī*, 31, 43, 44, 83, 84, 117
<i>Akissara</i> , 132	Agatigamaṇa* (4), 31, 54, 114, 115, 117, 118, 119, 124, 162
Akusala, 161, 183, 184, 191, 192	Aggaphala*, 15, 82
Akusalakammāpatha* (10), 43, 96, 160	Aggi (3), 126
Akusalapariccāga, 50	Aṅkusa, 2, 4, 127
Akusalamūla* (3), 126	Aṅgaṇa*, 88
Akusalavitakka* (3), 18, 126	Acchariyā abbhutadhamma*, (4), 119, 120, 121, 122, 124, 125
Akusalāsāṇhā* (3), 126	Ajājāra (not frail), 55 cp. S. IV, p. 369
Akusalūpaparikkhā* or "laparikkhā, see p. 276 n. 2. (3), 126	<i>Ajjhārahati</i> <sup>3</sup> , 173
Akkhara*, 4, 8, 9, 38	<i>Ajjholambati</i> , 179
Akkhaṇavedhita (shooting	Ajjhosāna, 23, 24, 27, 28, 41, 43 cp. A. II, p. 10; Dh. S. 1059, 1136

<sup>1</sup> Technical terms are marked by an asterisk; numbers in brackets indicate how many categories the term in question embraces. — Words occurring in the quotations only are printed in italics.

<sup>2</sup> Cf. J. P. T. S. 1891—93, p. 13.

<sup>3</sup> Com.: kissavā vuccati paṇṇā, nippaṇṇan ti attho.

<sup>4</sup> = ajjhottharati (Com.).

Aññathatta, 22 cp. S. III. p. 37; It. p. 11	Adhipateyyapaccayata, 80
Aññātavindriya*, 15, 54, 60, 191 cp. Dh. S. 553	Adhippāya, 3, 23, 32, 33, 34
Aññindriya*, 15, 54, 60, 191 cp. Dh. S. 362, 505	Adhimutti, 28 cp. D. I, p. 2; Mil. p. 169
Atthamaka (= sotapattimaggaṭṭha), 19, 49, 50 cp. K. V. p. 243sq.; <sup>1</sup> Mhv. I. p. 159, 8 (502)	Anaṅgaṇa, 87
Atthiti (a + ṭhiti), 88	Anajjhācāra, 44
Atidhona <sup>cāri</sup> *, 129	Anaññātāññāssāmitindriya*, 15, 54, 60, 191 cp. Dh. S. 296
Attabhāvattlu*, (4), 85	Anattaniya, 18
Attakilamatha, 110	Anattasaññā*, 28
Attanñutā*, 29, 80	Anabhijjābāla, 51 cp. M. I, p. 17; It. p. 90 (abhi <sup>o</sup> )
Attasaññā*, 27	Anabhinandita, 16
Attasamāpapaḍhāna, 29, 50	Anāgāmi*, 189
Attha* (sixfold), 5, 8, 9	Anāgāmiṭṭhāsaṃbhikiriyaṇa paṭipanna, 189
Atthakusala, 20, 33	Anāvaraṇa(nāṇa), 99
Atthapaṭisaṃbhida, 20	Anāvaraṇaṇāṇadassana, 18 cp. Mil. p. 105
Atthasandhi, 38	Anāvila, 28
Atthe-ñāṇa*, 54	Anāsava, 31
Adinnādāna*, 27	Anāhāra, 16
Adosa*, 27	Aniccasaññā*, 27
Adhigama (fivefold), 91 cp. Mil. p. 133; 362; 388	Animitta*, 25, 118, 119 cp. Dh. S. 506, 535; Mil. p. 333
Adhiṭṭhāna, 1, 2, 4, 107	Animittavimutta, 190
Adhiṭṭhāna* (4), 119, 120, 121, 122, 123, 124, 125	Animittavimokkhamukha*, 90, 119, 123, 124, 126 cp. Mil. p. 413
Adhipaṇṇāsikkhā, 54, 191	Aniyata*, 49, 96 cp. Dh. S. 1030, 1414, 1595; K. V. p. 307sq.
Adhipateyya, 54	

<sup>1</sup> The error of the Andhakās (cp. K. V. A. p. 67sq.) is repelled by the words Ya imesu . . . idam saddhindriyam (Nett. p. 19).

<sup>2</sup> Com.: Dhonā vuccati cattāro paccaye 'idam-atthitāya alam etena' ti paccavekkhitvā paribhūjanapaṇṇā, tam atikkamitvā caranto atidhona<sup>cāri</sup> nāma.

- Aniyvānika, 92 cp. Dh. S. 584  
 Anissitacitta, 39, 40 cp. S. II, p. 260; Mhv. I, p. 167, 11  
 Anitika\*, 166 cp. It. p. 28sq.  
 Anugiti, 2, 3, 10, 21, 175  
 Anuññāta, 161, 184, 185, 186, 187, 192  
 Anuññāta, 192  
 Anunaya, 69 cp. Dh. S. 1059; Mil. p. 44; 129; 165  
 Anupasagga, 55  
 Anuparivatti, 16, 17  
 Anupassitā, 28  
 Anupādāna, 31  
 Anupādisesa\*, 109. See Nibbānadhātu.  
 Anupubbi, 1  
 Anuppāde-ñāṇa\*, 15, 54, 59, 127, 191  
 Anubandha, 38  
 Anubhavana, 28 cp. Mil. p. 60  
 Anusandhi (complete cessation), 14  
 Anusandhivacana, 21  
 Anusaya, 13, 14, 18, 79, 80 cp. Mil. p. 361  
 Anuseti, 32 cp. S. III, p. 35  
 Anekadhātu - nānadhātu - ñāṇa\*, 97  
 Anekadhātu-loka\*, 97  
 Anottappa\*, 39, 126  
 Anodhiso, 94 sqq.  
 Antarāparinibbāyi\*, 190 cp. A. IV, p. 380  
 Anvaye-ñāṇa\*, 54, 127, 191  
 Anvāyika, 111  
 Apacayagāmi, 87 cp. Dh. S. 277 &; apacaya = nibbāna, cp. K.V. p. 156  
 Apatthita, 16  
 Aparāpariyavedaniya, 37, 99 cp. K.V. p. 611 sq.; Mil. p. 108  
 Apariññāta, 79, 80  
 Apāre pariyāye, 37  
 Apalokita, 55 cp. S. IV, p. 370  
 Apāyakusala, 20  
 Apilāpana (repetition), 15, 28, 54 cp. Mil. 37; Dh. S. 14, 23, 290, 1349 (apilāpanatā)  
 Apuññapaṭipadā, 96  
 Appakāsana, 11  
 Appāṭisandhika, 16  
 Appāṭihata, 17, 18 cp. P.V.A. p. 280  
 Appāṭihatapātīmokkhatā, 50  
 Appanīhitavimutta, 190  
 Appanīhitavimokkhamukha\*, 90, 118, 119, 123, 124, 126 cp. Dh. S. 508; Mil. p. 333; 413  
 Appamāṇa\* (4) 119, 120, 124 cp. Dh. S. 183  
 Abyākata, 191  
 Abyāpajja, 27  
 Abyāpāda\*, 106, 107  
 Abyāpādadhātu\*, 97  
 Abhiḡijjhati, 18  
 Abhiḡappā (strong desire), 12 cp. Dh. S. 1059, 1136

\* Com.: Itihāsa ti evaṃ na itikirāyapavattim attapacca-kkhaṇa ti attho. Cp. J. P. T. S. 1886, p. 111.

\* N'atthi etissa pamāṇaṇa ti appamañña (Com.).



Abhijjhā*, 13	Ariyasacca* (4), 19, 22
Abhināna*, 19, 20	Ariyā*, 113
Abhitanna (struck), 110 cp. S. II. p. 20; Jāt. I, p. 407	Arūpadhātu*, 63, 97
Abhinighāta, 59	Alobha*, 27
Abhinibbidhā, 61*, 98	Avakaddhetti, 4
Abhiniropeti (to inculcate), 33 cp. Dh. S. 7. 21. 298 (*panā)	Avatarati, 22
Abhinivesa, 28 cp. Dh. S. 381. 1003. 1099	Avikkhepana, 54
Abhinthāra, 26 cp. Mil. p. 216	Avijjā*, 27, 28, 75, 79, 80, 126
Abhipatthiyana, 28	Avijjādhātu*, 97
Abhūlambati, 179	Avijjāpāhana, 121, 123
Abhilepana (pollution), 11	Avitatha, 4
Abhisamkhāra, 99	Avipakka, 98
Abhisāṅga*, 110, 112 cp. Jāt. V, p. 6, 8	Aviparitasāṅhā* (3), 126
Abhisaddahati, 11 cp. Mil. p. 258	Avippaṭipādana (incapacity of speaking confusedly), 27
Abhisamaya, 20 cp. S. B. E. XXXVI, p. 245, n. 1	Avippaṭisāra, 29, 67
<i>Anumma</i> *, 141	Avissajjaniya, 161, 176, 177, 178, 191
Amoha*, 27	Avihimsā*, 106, 107
Ayonī, 39	Avihimsādhātu*, 97
Ayonisomanasikāra*, 28, 39, 127	Avūpaccheda, 79
Araṇa* (refuge), 55, 176	Aveccapasāda*, 28, 50
Arahatta*, 15, 82	Asamkhata*, 14, 20, 55, 127, 188, 191
Arahā, 20	Asamkhāraparinibbāyi*, 190 cp. A. IV, p. 380
	Asamatta, 99
	Asamanupassanā, 27
	Asamugghāta, 79, 80

\* In spite of all MSS. spelling here \*dā, we have to correct it into \*dhā (from abhi + niḥ + vyadb), cp. p. 232. See also Vin. III, p. 489q.

\* = āsaṅga (Com.).

\* = apariggaha (Com.).

\* S. IV, p. 372 has sarana, but arana in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. arana.

Asampativēdha, 27, 79, 80	Āraṇṇa <sup>1</sup> , 145
Asādhāraṇa* <sup>2</sup> , 49, 50	Ārambha (object), 70, 71, 72, 107
Asāradḍha (skr. a + sampradḥa), 68 cp. Vin. III, p. 4; A. II, p. 14	Ārammaṇa* (6), 191
Asubha*, 24, 27	Ārammaṇapaccayatā, 80
Asubhasaṇṇa*, 27	Ālayasamugghāta (the rooting out of feigning), 121, 123
Asekha, 155, 156, 157, 158	Ālokaḥaraṇa, 89; °ṇatā, 89
Asekhabbhāgiya, 21, 128, 149, 150, 151, 152, 154, 155, 156, 157, 158, 161, 189, 190, 191, 192	Āvatta, 1, 2, 3, 81, 105
Assaddhiya, 40	Āvattana, 113 cp. Mil. p. 251
Assāda*, 27, 28	Āvārayati (to bar), 99
Assāsapassāsa, 16	Āvīñchati (ā + vīñchati, skr. vicchay, to incline to), 13 cp. S. IV, p. 199
Assiri*, 62	Āsatti, 12, 128 cp. S. I, p. 212
Ahamkāra, 127	Āsava* (4), 31, 114, 115, 116, 118, 119, 124
Ahrika*, 39, 126	Āsavati, 116
Ākāra* (gram.), 4, 8, 9, 38	Āsātikā, 59
Ākāra (not gram.), 73, 74	Āsisanā, 53 cp. Dh. S. 1059, 1136
Ākāsaṇaṇḍīyatana*, 26, 39	Āhaccavacana, 21 cp. Mil. p. 148 (āhaccapada); S.B.E. XXXV, p. 209, n. 1
Ākiñcuṇḍīyatana*, 26, 39	Āhaṭṭanā, 59
Āgaḥa, 77, 95 cp. A. I, p. 295 sq.	Āhāra*, 31, 114, 124
Āghātavatthu* (9), 23	Icchā, 18, 23, 24
Āneṇja, 87, 99 cp. S. II, p. 82	Icchāvacara, 27
Āpodhātu*, 74	Īṇjanā*, 88
Āyakusala, 20	Ītthānīttānubhavana, 28
Āyatana*, 64, 65, 66, 68; (6), 13, 28, 30, 69, 80; (12), 57, 82; (10 rūpini), 69	Īto bahiddha*, 93, 110

\* = āveṇika (Com.).

\* = alakkhika (Com.).

\* = āraṇṇaka (Com.).

\* = phandanā (Com.).

Idam - saaccābbhinivesa*, 115,	Uddhamsoṭa*, 190 cp. A. IV,
116, 117, 118, 119	p. 380
Iddhippāda* (4), 16, 31, 83	Upakkilesa, 86, 87, 88, 94,
Iddhimā, 23	114, 115, 117, 118
Iddhivisaṃsa, 23	Upagamaṇa, 27
Indriya* (2), 65, 66, 68, 70;	Upacaya, 113
(3), 100, 101; (4), 19, 31, 83,	Upatthaddha, (skr. upa +
88; (5), 31, 64; (10), 57, 69, 83	stambha), 117 cp. Vin. III,
Indriya (sotāpaṇṇassa), 18	p. 37; Mil. p. 110
Indriya (lokuttara), 162	Upadhi*, 29
Indriyaparopariyatti-vematta-	Upanayana, 63
tā-nāṇa*, 101	Upanikkhipati, 21, 22
Indriyabhūmi, 192	Upanissaya, 80
Indriyavavattāna, 28	Upapajjedaniya, 37, 99 cp.
Indriyasamvara, 27, 121, 122,	K.V. p. 611sq.
123	Upaparikkhā, 8, 42
	Uparima, 88
Ukkaṇṭha, 88	Upasampadā (kusalassa), 44
Ugghaṭṭitānū, 7, 8, 9, 125	Upahaccapariniḍḍaya*, 190 cp.
cp. A. II, p. 135	A. IV, p. 380
Ugghaṭṭana, 9	Upātivattati, 49
Ugghaṭṭiyati (denom.), 9	Upādāna*, 28, 31, 41, 42, 47, 48;
Ugghaṭṭeti (to open, reveal), 9	(4), 114, 115, 116, 117, 118, 124
Ugghātanigghāta, 110	Upāyakusala, 20
Uccheda, 95, 112, 160	Upāyasa*, 29
Ucchedaditṭhi*, 40, 127	Upekkha*, 25, 121, 122
Ucchedavāda*, 111	Upekkhādhāta*, 97
Ucchedavādi, 111	Uppādavaya*, 28, 41
Uttamaṅga (m.), 56	Upeti*, 66
Uttarika, 50	Upecca*, 131
Uttānikamma, 5, 8, 9, 38	Uḍḍhatobhāgavimutta*, 190
Udatta*, 7, 118, 123	Ummujjanimujja, 110
Udāna (m.), 174	Ussāhanā, 8
Uddhambhāgiya*, 14, 49, 50	Ussukka*, 29

\* = uḷārapaṇṇa (Com.).

\* = gaṇḍhāti (Com.).

\* = saññicca, buddhipubbena (Com.).



Ekagga, 28 cp. Mil. p. 139	Kamma*, 37, 43, 113, 117,
Ekattatā, 4, 72, 73, 75, 76,	160, 161, 178, 180, 181, 182,
77, 78, 107, 108	183, 191
Ekabhiṇi*, 189 cp. A. V, p. 380	Kammasamādāna* (4), 98
Ekodibhāva*, 89	Karuṇā*, 25, 121, 122, 124
Esika, 56	Kali*, 132
	Kalyāṇatākusala, 20
	Kallatāparicita, 26
Okappanā (belief, assevera-	Kasipāyatana* (10), 89, 112
tion), 15, 19, 28 cp. Dh. S.	Kāmaguṇa* (5), 28, 81
12 & Mil. p. 150; 310	Kāmadhātu*, 97
(okappeti)	Kamarāga*, 28
Okāra, 42	Kāmasukhallikānuyoga, 110
Ogha* (4), 31, 114, 115, 116,	Kāya*, 77, 83, 123
117, 118, 119, 124	Kāyagandha, 115, 116, 117,
Otarāṇa, 1, 2, 4, 107	118, 119
Otāreti, 21, 22	Kāyasakkhi, 190
Ottappa*, 39	Kāyasamgaha, 91
Odahana, 29	Kāyasampīlana, 29
Odhiso, 12	Kāyānupassitā, 123
Opavayha*, 136	Kilesa*, 113, 116, 117, 191
Opapaccayika, 28	Kilesapūṇja (tenfold), 113
Oramattika, 62	Kilesabhūmi, 2, 192; (4), 161
Orambhāgiya*, 14	Kilesavinaya, 22
Oliyati, 174	Kijānā, 18
Ovāda (threefold), 91, 92	Kukkuravatika, 99
	Kudassu, 87
	Kusala, 161, 183, 184, 191, 192
Kaṭasi*, 174 cp. S. II, p. 178	Kusalamūla* (3), 126
Katakicca, 20	Kusalamūlaropana, 50
Kappiyanuloma, 192	Kusalavitakka*, 126
Kabalikāra-āhāra*, 114, 115,	Kusalavimamsā, 50
117, 118	Kusalasaññā* (3), 126

\* = ārohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.

\* = sivathikā (Com.).

\* = aparādha (Com.).

Kusalūpaparikkhā* or °lapa- rikkhā, see p. 276, n. 2. (3), 126	Catubyūha*, 1, 2, 3, 105
Kevala, 10	Citta*, 16, 18, 54, 84, 123
Kolamkola*, 189 cp. A. IV, p. 381	Cittapasāda, 191
Kosajja*, 127	Cittavikkhepa, 27 cp. S. I, p. 126
Khandha*, 29, 57, 64, 65, 66, 68, 69, 70; (3), 126	Cittasamgaha, 91
°dhā arūpino (4), 41	Cittasamādhi, 16
Khama, 77	Cittasampilana, 29
Khaye-ñāna*, 15, 54, 59, 127, 191 cp. K. V. p. 230 sqq.	Cittānupassitā, 123
Khippābhināna*, 7, 24, 50, 77, 112, 113, 123, 124, 125	Cittakaggatā*, 15, 16, 61 cp. Mil. p. 57 (ekaggatā)
Gata <sup>1</sup> , 2	Cintāmayi (paññā), 8, 50, 60
Gandha (tie, bond), 31, 54; (4), 114, 124	Cetanākamma*, 43, 113, 160
Gandha <sup>2</sup> , 116	Cetanācetasikakamma*, 96
Garaha <sup>3</sup> , 184	Cetasikakamma*, 43, 113, 160
Garutthaniya, 8	Cetopharaṇa, 89
Gahana, 27	°gatā, 89
Gārayha, 52	Cetovimutti*, 7, 40, 43, 81, 82, 87, 127
Gedha, 18 cp. S. I, p. 73	Chandasamādhi, 15, 16
Gehasita, 53	Jaṭa (3), 126
Gomaya, 23	Jappā, 12 cp. S. I, p. 123
Govatika, 99	Jarā*, 29
Cakkhu, 191	Jāti*, 29
Cakkhurūpaviññāpasannipāta 28	Jvitindriya*, 29 cp. Dh. S. 19 &
Catukkamagga, 113	Jotana, 63
	Jhāna* (4), 19, 25, 26, 28, 87, 88, 99, 100, 119, 121, 122, 123, 124, 125

<sup>1</sup> = āsta (Com.).<sup>2</sup> = siddha (Com.).<sup>3</sup> = gārayha (Com.).

Jhāyi, 77, 161	Tīpukkhalā* (skr. tripuṣkālā),
Jhītvā <sup>1</sup> (skr. jyā, jīnāti), 145	2, 4, 127 cp. Mhv. II, p.
Ñāna*, 8, 15, 16, 17, 19, 99,	207, 20 (tripuṣkara)
161, 165, 166, 167, 168, 191;	Tibbagārava, 112
(different species of ā*), 108	Tirapā, 54, 82, 191
Ñānadassana*, 17, 18, 28	Tulanā, 8, 41 cp. M. I, p. 430
Ñeyya, 19, 41, 161, 166, 167,	Tejodhātu*, 74
168, 191	Te-dhātuka, 14, 63, 82 cp.
Thānāthāna-ñāpa*, 94 cp. K.V.	K.V. p. 605
p. 231 sqq.	Thava, 161, 188, 189, 192
Thitibhāgiya, 77	Thālaka <sup>2</sup> , 79
Taphā*, 23, 24, 27, 28, 39, 53, 69,	Thina*, 86, 108
72, 126; (2), 87; (3), 160;	Thusa, 23
(36), 37, 38, 95, 160	
Taphācarita, 7, 109, 110, 111,	Dandhabbiñña, 7, 24, 50, 77,
112, 114, 115	112, 113, 123, 124, 125 cp.
Taphānissaya, 65	A. II, p. 149 etc.
Taphānusaya, 42, 43	Dama, 77
Taphāpakka, 53, 69, 88, 160	Dassana, 161, 168, 169, 170, 171
Taphāvipallāsa, 86	Dassanabala*, 38
Taphāvodanabbāgiya, 128, 160	Dassanaparīñña, 19
Taphāsamkilesabbāgiya, 128,	Dassanabbāgiya, 189, 192
160	Dassanabbāvanā, 191
Tatra-tatrābbhinandī, 72	Dassanabhūmi, 8, 14, 50
Tatha, 4	Diṭṭhadhammavedaniya, 37, 99
Tattha-tattha-gaṇḍinipatipa-	cp. K.V. p. 611 sq.
da, 96, 97	Diṭṭhappatta (diṭṭhi*), 190
Tapa, 121, 122, 123	Diṭṭhigata (62), 96, 112, 160
Titthaññuta*, 29, 80 cp. M. I,	Diṭṭhicarita, 7, 109, 110, 111,
p. 223; A. V, p. 349	112, 113, 114, 115, 118, 122

<sup>1</sup> = vadhitvā (Com.). The spelling jhītvā is likely to have been adopted to avoid confusion between jītvā 'having conquered' and jītvā 'having oppressed'. As for the rest, I agree with Professor Rhys Davids (S. B. E. XXXVI, p. 342 n.).

<sup>2</sup> = tūhi pukkhalā, i. e. sobhapa (Com.).

<sup>3</sup> = dipakapallika (Com.).



Ditthiṇissaya, 65	Domanassa*, 12, 29; (12), 53
Ditthipakkha, 53, 88, 160	Domanassadhātu*, 97
Ditthimāna, 37	Dovacassa, 40, 127
Ditthivipallāsa, 86	Dosa*, 13
Ditthivodānabhāgiya, 128, 160	Dosacarita, 24, 90, 118, 122, 190
Ditthisaṃkilesabhāgiya, 128, 160	Dosamukha, 190
Dibbacakkhu*, 102, 103	
Disā (4), 117, 121, 122	Dhamma*, 11, 15, 18, 31, 83, 84, 112, 119, 120, 123, 124, 125; (3), 161
Disālocana, 2, 4, 124	Dhammakusala, 20, 33
Dukkha*, 12, 29, 41, 42, 47, 72	Dhammacakka, 8, 60
Dukkhata (3), 12, 126	Dhammata*, 21, 22, 50 cp. Mil. p. 179
Dukkhanirodha*, 72	Dhammadesanā, 8, 10, 38, 125
Dukkhadhātu*, 97	Dhammadhātu*, 64, 65, 68, 70 cp. Dh. S. 58. 67. 147. 397. 560. 572
Dukkhanirodhagāminipatipadā*, 73	Dhammapatisambhidā, 20, 61
Dukkhavedanā*, 67	<i>Dhammapada</i> * (4), 170
Dukkhasañña*, 27	Dhammavicaya-sambojhaṅga, 191
Dukkhasamudaya*, 72	Dhammasañña*, 28
Dukkha patipadā, 7, 50, 77, 112, 113, 123, 124, 125 cp. A. II. p. 149 etc.	Dhammasvākkhatata, 50, 175
Duggati (twofold), 45	Dhammādhittihāna, 161, 165, 191
Duccaritavodānabhāgiya, 128, 160	Dhammānupassitā, 123
Duccaritasamkilesabhāgiya, 128, 160	Dhammānusaṃsāri, 112, 189
Dunnaya, 21	Dhammāyatana*, 68 cp. Dh. S. 58. 66. 147. 397. 572. 594
Dunnikkhitta, 21	Dhamme-ñāṇa*, 54, 82, 127, 191
Dummañku, 50 cp. Vin. III. p. 21; S. II, p. 218; A. I. p. 98; V. p. 70	Dhātu*, 64, 65, 68, 70; (4), 73; (6), 57; (18), 57, 69
Devā, 23	Dhūpāyanā (steaming, but used metaphorically), 24
Desanā, 1, 2, 3, 5, 24, 25, 26, 33, 41	
Desanāsandhi, 38	

\* = dhammakotthāsāni (Com.).

Nandiyāvatta, 2, 4, 7, 113	anupādisesā nibb <sup>o</sup> , 12, 14, 38,
Nandirāgasahagata, 72	40, 92, 109, 127
Nandūpasecana, 116, 117 cp.	sa-upādisesā nibb <sup>o</sup> , 38, 40,
Jāt. III, p. 144, 25; VI, p.	69, 127 cp. A. IV, 378 sqq.
24, 13 (mamsūpa <sup>o</sup> )	Nibbida, 27, 29
Naya, 4, 28, 113, 124, 127;	Nibbedha (piercing), <sup>2</sup> 153,
(3), 5; (5), 1, 2	154, 156, 157, 159, 160 cp.
Nayasamuttāna, 109	Jāt. II, p. 9, 25
Nanādhātu-loka, 97	Nibbedhabhāgiya, 21, 48, 49,
Nanādhimuttikata-āpa <sup>o</sup> , 98	77, 128, 143, 144, 145, 146,
Nāma, 15	147, 148, 149, 153, 154, 157,
Nāmakāya <sup>o</sup> , 27, 28, 41, 69,	158, 159, 160, 161
77, 78	Nimittānusari, 25
Nāmarūpa <sup>o</sup> , 15, 16, 17, 28, 69	Niyyāna, 119
Nighata, 189	Niyyanika <sup>o</sup> , 29, 31, 52, 63,
Niccasañña <sup>o</sup> , 27	83, 92
Nijjina, 51	Niravasesa (inclusive), 14, 15
Nijjhama, 77, 95	cp. Mil. p. 91; 182
Nittaphata, 38	Nirutti <sup>o</sup> , 4, 8, 9, 33, 38, 105
Nidāna, 3, 32, 34	Nirūpadāha, 188
Niddesa, 4, 8, 9, 38 (also a	Nirodha <sup>o</sup> , 14, 16, 17, 29, 73
subdiv. of byañjana)	Nirodhadhamma, 14
Niddesasandhi, 38, 39, 40	Nirodhadhātu, 97
Nidhunati, 90	Nivāpamuttā <sup>o</sup> , 129
Nindiya <sup>o</sup> , 132	Nissaya, 7, 65
Nippatti, 54	Nissitacitta <sup>o</sup> , 39, 40
Nibbatti, 28, 79, 80	Nitattha, 21
Nibbānagāmi, 98	Nivarapa <sup>o</sup> , 11, 13; (5), 94
Nibbānadhātu <sup>o</sup> , 38, 40, 97, 109	Nekkhamma <sup>o</sup> , 53, 87, 106, 107

<sup>1</sup> nindaniya (Com.).

<sup>2</sup> — nibbijjhana (nibbijjana, MS.), padāhana, sel. lobha-kkhaandhādnam (Com.).

<sup>3</sup> Com.: Kuṇḍakādinaṃ sukarabbhattena puttḥo gharasakaro hi bālakālate patthaya posiyamāno thālasartrakāle gehato bahi nikkhamitum alabhanto heṭṭhā mañcādisu samparivattitvā samparivattitvā assasanto sayate 'va.

<sup>4</sup> This word is differently spelt in our MSS.: — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS. of the Cy. has nekkhama throughout.

Nekkhammadhātu*, 97	Paññindriya, 7, 15, 16, 19, 191
Netta ( <i>for nettā, skr. netar</i> ), 150	Paṭigha*, 69, 88
Neyya, 7, 8, 9, 19*, 27*, 125	Paṭikkhitta, 161, 185, 186, 187, 192
Neyyattha, 21	Paṭiccasamuppāda*, 22, 24, 32; 64, 65, 66, 68, 69, 70
Nerutta*, 3, 8, 9, 32, 33	Paṭinissarati, 113
Nevasaññānāsāññayatana*, 26, 39	Paṭipakkha, 3, 112, 124
	Paṭipadā* (4), 7, 48, 77, 95, 96, 97, 113, 119, 120, 121, 122, 124, 125
Pakatisīla, 191	Paṭipannaka, 50
Pakāsana, 5, 8, 9, 38	Paṭipassaddhi*, 89
Pakkula*, 150	Paṭirūpadesavāsa, 29, 50
Paccattasamuṭṭhita, 8	Paṭisaṃharapa, 27, 41
Paccaya*, 78, 79, 80	Paṭisaṃkhānabala, 15, 16, 38
Paccavekkhaṇanimitta, 85	cf. Jāt. I, p. 502, 9
Paccupatṭhāna, 28	Paṭisandhi, 79, 80
Paccekaḥuddha, 190	Paṭhaviddhātu*, 73, 74
Pacceti, 93 cp. Mil. p. 125; 313	Patthanā, 18, 27
Pajānana, 28, 54 cp. Dh. S. 16, 20, 555	Pada*, 2, 4, 8, 9, 38, 192
Pañcindriya*, 15, 28, 47, 54	Padatṭhāna, 1, 2, 3, 27, 28, 29, 40, 41, 47, 50, 51, 81, 82, 104, 106
Pañcupādānakkhandha*, 15, 28	Padabyañjana, 21
Paññakkhandha*, 70, 90, 91, 128	Padasaṃhitā, 33
Paññatti (paññatti), 1, 2, 4, 5, 8, 9, 38, 188	Padālana, 61, 112
Paññā*, 8, 15, 17, 28, 54, 191	Padhāna*, 16
Paññābala, 54, 191	Papañca*, 37, 38
Paññāvimutta, 190	Pamajjati ( <i>skr. pra + mṛj</i> ), 164
Paññāvimutti, 7, 40, 43, 81, 82, 87, 127	Pamāda*, 13, 41

\* = ñeyya; the Cy. on p. 19 (neyyassa pariññā) says: — rūpārūpapariggahanavasena neyyam.

† Com.: tāya katam akkulam pakkulakaraṇaṃ ca ativattati atikkamati. See J.P.T.S. 1886, p. 94 sqq.

‡ = niyyāti, vimuccati (Com.).



<i>Pamuti</i> <sup>1</sup> , 131	<i>Pahāna</i> , 15, 16, 17, 19, 24, 25, 192
<i>Parato ghosa</i> , 8, 50	<i>Pānatipāta</i> <sup>2</sup> , 27
<i>Paramparahetu</i> , 79	<i>Pātubhavana</i> , 29
<i>Paramparahetutā</i> , 79	<i>Pāmuḍḍa</i> <sup>3</sup> , 29
<i>Paravacana</i> , 161, 172, 173, 174, 175, 191	<i>Pāramitā</i> , 87
<i>Parikkhā</i> , 3, 4, 126 <sup>2</sup>	<i>Pāsamsa</i> <sup>4</sup> , 52
<i>Parikkhāra</i> , 1, 2, 4, 108	<i>Piṇḍarūpa</i> <sup>5</sup> , 27
<i>Pariggāhaka</i> <sup>1</sup> , 79	<i>Pihāyana</i> , 18
<i>Parijānanā</i> , 20, 27	<i>Pitānūta</i> , 29, 80 cp. M. I, p. 223sq.; A. V, p. 349
<i>Pariññā</i> , 19, 20, 31	<i>Pīti</i> <sup>6</sup> , 29
<i>Parideva</i> , 29	<i>Pitipharana</i> , 89
<i>Paripāliyatī</i> , 105	<i>Pitipharanātā</i> , 89
<i>Paribrūhana</i> , 79	<i>Pitimanatā</i> , 69
<i>Pariyutthāna</i> , 13, 14, 18, 37, 38, 79, 80	<i>Puggala</i> (26), 189, 190; (19), 190; (5), 191
<i>Pariyutthāniya</i> , 18	<i>Pucchā</i> , 18
<i>Pariyettīhi</i> , 1, 5	<i>Pujja</i> <sup>7</sup> , 52, 56
<i>Pariyodapana</i> , 44	<i>Puñṇakiriya vatthū</i> , 50, 128
<i>Pariyodapeti</i> , 44	<i>Puñṇapaṭipadā</i> , 96
<i>Parivattana</i> , 1, 2, 3, 106	<i>Puñṇapāpasamatikkamapaṭipadā</i> , 96
<i>Palibodha</i> , 80 cp. Mil. p. 388; Jāt. II, p. 95, 26	<i>Puñṇabhāgiya</i> , 48
<i>Pavāla</i> , 14	<i>Punabbhava</i> <sup>8</sup> , 28, 79, 80
<i>Pavicaya</i> , 3, 87	<i>Pubbāparānussandhi</i> , 3
<i>Pavicinatti</i> , 21	<i>Pubbekatapuñṇatā</i> , 29
<i>Pavicetabba</i> , 21	<i>Pubbenivāsānussati-nāṇa</i> <sup>9</sup> , 28, 103
<i>Pasāda</i> <sup>10</sup> , 28, 50	<i>Ponobhavika</i> , 72
<i>Passaddhi</i> <sup>11</sup> , 29, 66	

<sup>1</sup> — pamokkha (Com.).

<sup>2</sup> The reading of S. kusalaparikkhā seems to be preferable to the reading of B. B. kusalūpaparikkhā which has been taken up into the text, and so we have to read both akusalaparikkhā and kusalaparikkhā instead of akusalūpaparikkhā and kusalūpaparikka.

<sup>3</sup> — upathambhaka (Com.).

<sup>4</sup> — pasamsitabba (Com.).

<sup>5</sup> — pūjaniya.

Phala*, 50, 79, 80	Bhāvanābhāgiya, 189, 190, 191, 192
Phalatākusala, 20	Bhāvanābala, 16, 38 cp. Dh. S. 1354
Phalabhāgiya, 48 <sup>1</sup> , 49	Bhāvanābhūmi, 8, 14, 50
Phalasamāpatti, 50	Bhāvanāmayi (paññā), 8, 50, 60
Phassa*, 15, 28	<i>Bhūsa</i> <sup>1</sup> , 172
Phassa-āhāra*, 114, 115, 117, 118 cp. Dh. S. 70, 126	Bhūmi, 14, 25
	Bhūri, 54, 191
Bala* (5), 31; (10), 92 sqq.	Magga*, 29, 31, 52, 73, 89, 90
<i>Baliyati</i> <sup>1</sup> , 6	Maggavajjha, 23
<i>Buddha-ulāratā</i> , 175	Majjhima, 77
Buddhi, 121, 122, 123, 191	Maññanā, 24 cp. Dh. S. 1116, 1233
Bojjha <sup>1</sup> , 20	Mattaññutā, 29, 80
Bojjhaṅga* (7), 31, 94	Manasānupekkhanā, 8
Bodhaṅga, 31, 83	Manasikāra, 25, 28
Bodhipakkhiya, 31, 83; (43), 112	Mano*, 54
Byañjana* (sixfold), 4, 8, 9, 38	Manosañcetanāhāra*, 114, 115, 117, 118 cp. Dh. S. 70, 126
Byañjana (attire), 27	Manda, 7, 118, 122
Byañjanasandhi, 38	Manasikāra, 127
Byāpada*, 13	Marapa*, 29
Byāpādhātu*, 97	Mahāpadesa (4), 21, 22
Brahmacariya, 48	Mahābhūta (4), 73
Bhava*, 28, 29	Māsa* (2), 87
Bhavaṅga (2), 91 cp. Mil. p. 299	Mānapahāna, 121, 123
Bhavarūpa, 28 cp. Dh. S. 1120	Micchatta (8), 44 cp. Dh. S. 381, 1003, 1099, 1234
Bhaviṣsa (skr. bhaviṣya), 53	Micchattaniyata, 49, 96, 99
Bhavūpasama, 121, 123	cp. Dh. S. 1028, 1412
Bhāvanā, 161, 170, 171, 192	Middha, 86, 108
Bhāvanāpariññā, 19	

<sup>1</sup> Phalan ti pana sāmāññaphalaṃ (Com.).

<sup>2</sup> = abhivhavati (Com.).

<sup>3</sup> = bujhitabba (Com.).

<sup>4</sup> = dajha (Com.).

Mudita*, 25, 121, 122, 124	Rūpadhātu*, 97
Mūla* (3), 3	Rūpañcāyatana, 32
Mūlapada* (18), 1, 2, 3, 127, 161, 192	Rūparāga, 28
Mettā*, 24, 25, 121, 122, 124	Lakkhaṇa, 1, 2, 3, 22, 27, 28, 30, 104
Medhā, 54, 191	Lakkhayati, 30
Moha*, 13	Lañjaka (skr. lañj. to declare, tell), 2 cp. Mil. p. 137*; 217*
Mohacarita, 24, 90, 190	Latā, 24, 141 cp. Dh. S. 1059, 1136
Mohamukha, 190	Lapaka, 94
Yathābhūtañāgadassana*, 29	Lapana, 94 cp. Mil. p. 383
Yāthāra, 27 cp. Mil. p. 171; 214; J.P.T.S. 1889, p. 208	Lalappa, 29
Yutti, 1, 2, 3, 103	Linatta, 86, 108
Yoga (4), 31, 114, 115, 116, 117, 118, 124 cp. Dh. S. 1059	Loka* (threefold), 11, 19
Yogi, 3, 10, 61 cp. Mil. p. 356; 366; 393; 404; 418	Lokudhamma (8), 162
Yoni, 40	Lokavattānnsāri, 113, 119
Yonisomanasikāra*, 8, 40, 50, 127	Lokavivattānnsāri, 113, 119
Rakkhana, 41	Lokādhiṭṭhāna, 11
Rajāniya, 18	Lokika (lokiya), 49, 67, 77, 161, 162, 163, 164, 189, 190, 192
Rapañjaha, 54	Lokuttara, 10, 54, 67, 77, 111, 161, 162, 163, 164, 189, 190, 191
Rattavāsi, 113	Lobha*, 13, 27
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\* Samyuttanikāyavaralañcika, the compound consonant ṇj being often spelt ñc. In S.B.E. XXXV, p. 194 it is rendered 'in the glorious collection called the Samyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp. also lañjeti, Jāt. I, p. 452, 5.



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\* — puññabhāvanā (Com.).

\* — aparaddha, khalitapuggala (Com.).

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<sup>1</sup> = vattati (Com.).<sup>2</sup> = vimociyamāna (Com.).<sup>3</sup> = atiseti (Com.).<sup>4</sup> = samantato pallavagahapena virūḥa (Com.).<sup>5</sup> = samsarita (Com.).<sup>6</sup> = sakyate, sakkā (Com.).

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\* = pakkhipati, adhiṭṭhahati (Com.).

\* = anuparatasallekhavutti (Com.).

\* = sakāraṇa (Com.).

\* = sabrahmacāri (Com.).

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<sup>1</sup> = acchiddacatupārisuddhisilavutti (Com.).

<sup>2</sup> Com.: Yathā puriso udakagahapena garubhāraṃ nāvam udakam bahi sīncitvā lahukāya nāvāya appakasiren' eva pāragū bhaveyya pāraṃ gaccheyya.

<sup>3</sup> = gaba (Com.).

<sup>4</sup> = gametabba, netabba (Com.).

<sup>5</sup> = kusalakusale vitivatti (Com.).

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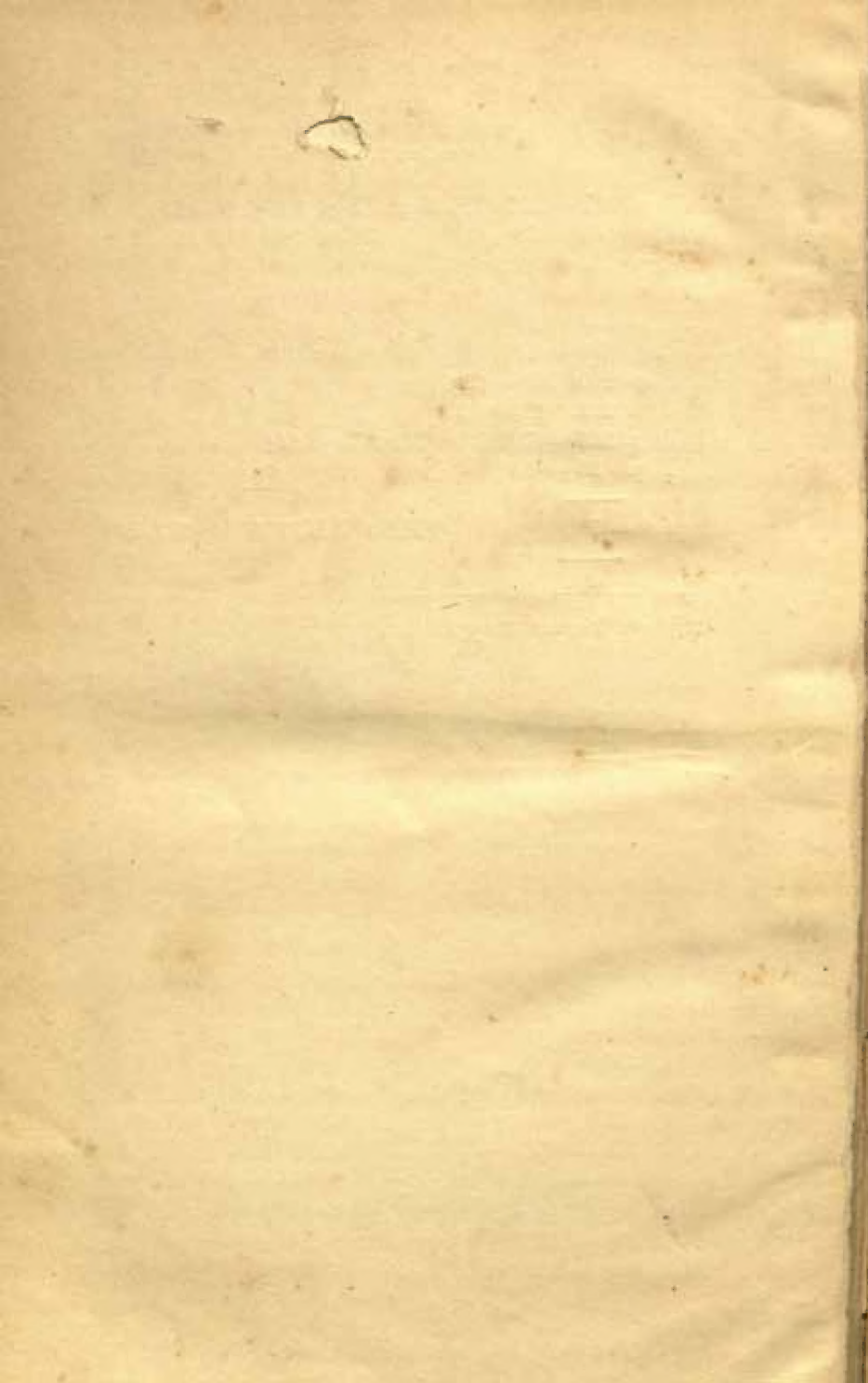
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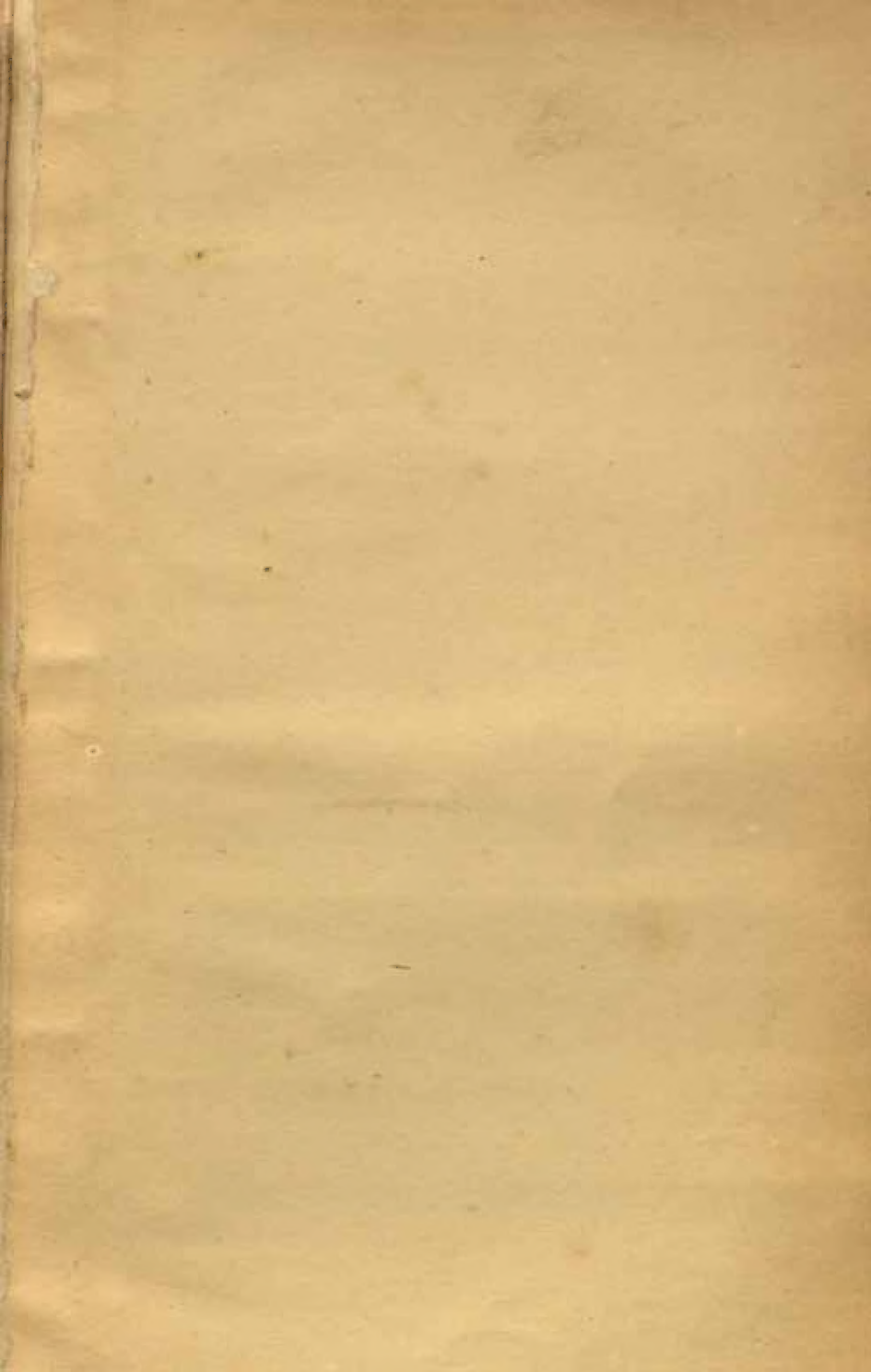
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